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ISRAEL DEN CES UN'S CENSURE VOTE AS ARAB PROPAGANDA

UNITED NATIONS (JTA) – Israel denounced as slanderous and invalid a resolution passed last week by the Human Rights Commission charging Israel with "war crimes and an affront to humanity" in its administration of the captured Arab territor... also de... restore... human,... perty ri... of the ... serted ... ments i... the terr... den.

Israeli Deputy Ambassador Jacob Doron, pointing to the resolution's link between Israeli practices today and Nazi practices during World War II, said: "The very proposal is an affront to the memory of the six million Jews who lost their lives in the holocaust of Europe."

The Israelis singled out Egypt, Iraq and Pakistan, declaring that their "slandering legitimate security measures undertaken by other states to prevent crimes of violence is tantamount to unrepentent criminals' complaining that the measures aimed at preventing their crimes of violence and murder are too firm and too effective." The success of the resolution, Israel concluded, represented "another severe blow to the (world) organization."

The measure's sponsors were Egypt, India, Lebanon, Pakistan and Tanzania. The vote was 15-4, with 11 abstentions. The opponents were the U.S., Guatemala, the Netherlands and Zaire (formerly the Congo). France voted aye; Britain abstained. Informed Western sources called the resolution "a propaganda exercise by the Russians and the Arabs" and said it would have as much effect as a similar measure last year, which has never been implemented. "The same thing will happen now," one diplomat remarked. He added that this year's text was "much worse" and "more unacceptable" to such an influential power as the U.S., which last year abstained on the similar but weaker text.

Prime Minister Pierre Trudeau and Saul Hayes, executive vice-president, Canadian Jewish Congress, touch glasses in a toast to "L'chaim" (to life). Occasion was the Prime Minister's visit to Toronto where he met with the CJC executive. On Mr. Hayes' right is executive member, Donald Carr. Alan rose is hidden by Prime Minister. CJN photo by Gadi Hoz

The Canadian Jewish news

Friday, March 31, 1972 16 Nisan 5732 15¢

Ontario will subsidize Baycrest's residents

By HOWARD ENGLISH
Queen's Park Correspondent

TORONTO –

Nearly 300 residents at Baycrest Home for the Aged in Toronto are going to receive substantial benefits under Ontario's extended medicare scheme, effective April 1. There are 374 beds at the home.

The government plans to pay $9 a day for all Baycrest residents who require a large enough degree of nursing care to qualify for the plan. The patient must pay additional charges above $9.

Based on a preliminary estimate of those who will qualify for assistance, it is estimated the cost to the government will be approximately $2,500 a day.

Walter Lyons, administrator of the Jewish Home for the Aged, is worried about possible government restrictions on Baycrest's rates.

"If we are restricted, it would present us with a very serious situation", said Lyons.

Although the province intends to negotiate with Baycrest over how much more than $9 may be charged, Lyons is concerned about the imposition of a ceiling.

Queen's Park officials have not yet decided whether to set limits, and Lyons remains confident that the province understands Baycrest's special difficulties.

"They are very conscious of the bind charitable institutions can get into", he said.

At the same time, though, Lyons warned that government restrictions would necessitate increased community donations, in order to maintain Baycrest's high quality of care.

Ontario has decided to subsidize Baycrest, through a complex arrangement, for residents who are unable to pay $12.50 a day or less. Baycrest will receive no provincial subsidy for uncollected payments above $12.50.

Two-thirds of those Baycrest cares for are not "paying what it costs to maintain them", Lyons told **The Canadian Jewish News.** "We set rates at what will just cover costs", he added.

Residents are charged what they can afford up to full pay, which is $590 a month for standard care and $690 a month for nursing and special care.

Despite the threat of future financial troubles, Lyons feels that Ontario's new health care plan is "basically forward looking".

The government's extended program also covers nursing home residents, and permits one premium payment for both hospitalization and doctors' services.

Baycrest Home for the Aged

PM tells Congress Ottawa helps Jews

TORONTO –

Prime Minister Trudeau told the Canadian Jewish Congress last week that due to Canadian representations to the Soviet Union, 150 exit visas for emigration to this country have been issued by the USSR.

Speaking to 125 persons at a Congress national executive luncheon at the Park Plaza Hotel, Trudeau said: "In the past few months, since the names of 600 or so known applicants were drawn to the attention of the Soviet government, some 150 exit visas for emigration to Canada have been issued by the USSR and . . . not just to elderly persons but to entire families including young people and children. I have every expectation that that number will increase."

Trudeau told his audience Canadian representations fall into two basic categories. "One involves requests for exit from the USSR by some Soviet citizens who have expressed a desire to travel to Canada to be reunited with their families here. The other is our expression of support for those Soviet citizens of Jewish origin who seek to emigrate to Israel."

The Prime Minister was introduced to the meeting by Congress President Sol Kanee of Winnipeg and thanked by Saul Hayes of Montreal, Congress executive vice-president. With Trudeau at the luncheon was External Affairs Minister Mitchell Sharp and Revenue Minister Herb Gray.

Before giving his speech, Trudeau observed that besides "good kosher food and good Jewish jokes" he had looked forward to an informal chat with small groups. The luncheon audience of 125 necessitated a formal speech. There was no question and answer period, nor was there mention of Israel in his address.

In his address, he called Congress "the mother body of them all" and said its organizational structure bears some relationship to a federal system of government. "If you have fewer difficulties in resolving differences of view it may be because the Old Testament appears more relevant - and less controversial - than does the BNA Act."

Trudeau continued: "The vitality of the many Jewish communities in Canada is something that I have long admired. You have an admirable record of migration throughout this broad country, of participation with great distinction in business, academic, cultural and other activities, and of community service, while all the time retaining your distinctive religious beliefs, family customs and high principles. You represent in many ways a microcosm of Canada."

Before his speech, the Prime Minister was handed a personal plea from nine Jews in Moscow to help them leave for Israel.

The message came in a telephone conversation from Moscow with one of the nine, Gabriel Shapiro, the Student Struggle for Soviet Jewry, a Congress affiliate, said in a news release.

Beth Tzedec vote

Rabbi's contract to end in June

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

The Beth Tzedec Board of Governors voted last Monday not to renew the contract of Rabbi Ben Hollander, the congregation's rabbi in charge of youth and education.

A synagogue general meeting Feb. 13 had recommended by a narrow margin that this contract, which expires in June, be renewed.

David Cooper, secretary of the Beth Tzedec Parents for Youth and Education and an official observer at the meeting, reported that the first board vote was 26-15 against extending Rabbi Hollander's contract for one year. On a second vote, 38 board members voted not to renew his contract.

A synagogue official explained that 12 of Hollander's supporters shifted their vote to avoid Hollander's immediate dismissal.

Synagogue President Jack Friedman, in his first public statement on the issue told **The CJN:** "Monday night after a five hour meeting of the Board of Governors at Beth Tzedec, by a vote of 38-5, it was resolved that the contract of Rabbi Hollander would not be renewed.

"This decision was arrived at after prolonged, detailed and open discussion by the full board. Every aspect of the problem was reviewed, having regard not only to the total synagogue community, but also to the situation as it related to the congregational school.

"I have not in the past, nor do I intend at this time to enter into any public debate. We have much to do at Beth Tzedec, all of us together, to bring about a positive result from the unfortunate experience through which we have just passed. I am hopeful that the divisiveness is at an end and that the co-operation of a total membership will be forthcoming."

Rabbi Hollander, in a prepared statement to **The CJN** - also his first public comment on the controversy - said: "Of course I am surprised at the decision of the board, because since coming to Beth Tzedec, I've had the support of students, parents and faculty and, by the vote of the congregational meeting, the membership at large.

"I can't help feeling that somehow the tables have been turned on the people and, what pains me most, on our own Jewish youth.

"Nevertheless, I look forward to continuing my work in the school community in the coming months and I hope we won't lose sight of the main issue. Namely, can a large synagogue provide a healthy environment for the Jewish development of its young members and students?"

The Beth Tzedec Parents for Youth and Education held a vigil outside the board room during the meeting. They were to meet later this week to decide on a course of action.

Cooper told **The CJN:** "We are going to do everything in our power to arrive at a more equitable solution."

He broke the news of the board's decision to about 75 parents and students who had been in the synagogue for about five hours. There were no immediate comments from them.

(Cont'd on page 12)

Chief Rabbi's home

Arson attempt is failure

JERUSALEM (JCNS) –

An alert neighbour, smelling smoke, prevented two ignited bottles of petrol from setting fire to the home of Rabbi Shlomo Goren, the Ashkenazi Chief Rabbi of Tel Aviv. Rabbi Goren was out at the time.

There have been a number of fire-bomb attacks on the homes of religious leaders during the last few weeks, including those of Mrs. Tova Sanhedrai, a Deputy Speaker of the Knesset, and Professor Harold Fisch, the rector of Bar-Ilan University. In December, the offices of Hatsofeh, the National Religious Party newspaper, were burned.

The persons responsible have not been found, but it is widely believed that religious zealots are behind these acts. The arson attempt on the home of Chief Rabbi Goren followed a report that he was ready to stand as a candidate in the Israel Chief Rabbinate elections even if Rabbi I. J. Unterman, the 85-year-old Ashkenazi Chief Rabbi of Israel, decided to seek re-election.

Rabbi Goren's supporters have been quoted as saying that they were convinced that Rabbi Unterman would lose if their candidate opposed him.

If Rabbi Unterman were defeated it would mean that he could not be appointed honorary president of the Chief Rabbinate Council, a post which would be specially provided for him. The Israeli Chief Rabbinate election law approved by the Cabinet last month stipulated that a retiring Chief Rabbi could only receive this appointment if he did not seek re-election.

Chief Rabbinate elections should have been held by January 31 when the already extended statutory terms of office of Israel's Ashkenazi and Sephardi Chief Rabbis ended, but Cabinet disagreement, mainly over the question of an age limit, made this impossible.

UJA-ISF campaign nears $4 million

TORONTO –

The 1972 United Jewish Appeal-Israel Special Fund campaign total approached the $4,000,000 mark this week and prospects for reaching the goal of $10,200,000 are extremely favorable, according to campaign officials.

Jack M. Rose, chairman of the campaign planning committee, announced the total to date at a canvasser's rally held at Beth Emeth Bais Yehuda Synagogue. "Some of the contributions are double and triple over last year," Rose said. "The response we are getting indicates that the campaign goal is a realistic one."

Close to 100 canvassers attended the rally and turned in 350 signed cards.

Teacher creates 'sensation' for youth and parents

By JUDY PLATT

TORONTO –

If you see young people sporting T-shirts or buttons emblazoned with the slogan "I am a sensation," don't brush it off as adolescent conceit. It's an advertising gimmick for - of all things - a new poetry anthology!

On its merits as well as on the heels of McClelland and Stewart's promotional campaign, **I am a sensation** is making quite a sensation with its readers.

Less than a year off the press, it's already in its third printing (and is headed for the States under the Holt Rinehart imprint). It's being assigned in high school and college in philosophy, science, creative drama, man and society courses, as well as the more predictable English and creative writing. Kids are reading it to make sense out of their world. And parents are reading it to make sense out of their kids.

Gerry Goldberg, 28, who did the book with a fellow-teacher George Wright, seems from the record an unlikely author. He admits to having been a "terrible student" - who failed twice!

But his father, a self-taught immigrant from Poland, insisted that Gerry read. He did read - and later became an English teacher to get others to do the same. And to Gerry this book represents his tribute to his father's drive for education and his mother's example of doing for others.

Gerry Goldberg

Gerry feels that kids in this mixed-up world need understanding and guidance. And he believes with almost a mystical faith that that's why he's here. "It's a great feeling," he says with contagious enthusiasm, "when a piece of paper can really do something to kids. What more can you ask, man?"

How has **I am a sensation** managed to "do something to kids" and make a best-seller out of poetry? For one thing it's the content. Thematically organized to portray the different stages of man's journey through life, the book sensitively combines traditional and modern selections which touch the emotions and concerns of the youthful reader. The impact of the poems is not accidental; they were originally selected by young people themselves (Gerry's students who volunteered two June vacations to read through poetry books).

The other attraction is the format. It looks very "now-generation": soft covered, large format, photos and other visuals complementing the poetry and quotations, mystic symbols, etc. Unlike conventional books, even the design of each chapter contributes to the emotional effect of the content.

It turns out the book is teaching Gerry Goldberg - as well as his students. "The Holocaust really got to me," he confesses, as he points out two particularly powerful poems by W.H. Auden and Randall Jarrell. He finds that he's "going back to Judaism through literature" and some of the book's pages bear witness to his emerging Jewish interest: pieces on the wandering Jew, the golem, Kabbala (which he's gotten involved in through tarot cards), and family ties.

Gerry feels that the "beautiful thing about Judaism is the bonds of family and belonging to a people" - and now that he and his wife are expecting their first child it's a time of rising Jewish consciousness for him. He's started talking about A.M. Klein and what it means to be a Jew to his 99% non-Jewish classes at Kipling Collegiate in Etobicoke. "It shocks my kids that I would place my allegiance to being a Jew first, a Canadian second," he says.

Gerry's become a celebrity. He's been on radio and TV and in the newspapers, and how he's working on a

(Cont'd on page 12)

Organizations and People

Hero of Six Day War to aid UIA fund drive

Israeli hero Maj.-Gen. Arik Sharon.

LONDON, ONT

Maj.-Gen. Arik Sharon, an Israeli hero of both the Sinai Campaign and the Six Day War, is scheduled to speak to the London, Ont. Jewish community April 9 on behalf of the United Israel Appeal.

London is one of the few communities in Ontario whose giving last year exceeded that of the emergency year 1967. Its campaign philosophy, paralleling closely that of Sharon, hinges on a one week concentrated effort where each person does his best to lend impetus to the next. The entire campaign is thus successful and quick.

Sharon, whose mission in the Six Day War was to capture the defended locality at Um Katef and the Abu Ageila fortified position, also operated quickly and successfully, taking these positions in unprecedented time.

Sharon will be speaking at a dinner which will spearhead the London campaign. London has set a goal 25% higher than last year. Already, London has the highest per capita donation rate in the province. "They can realistically expect to achieve this year's goal," said Yehuda Noy, executive director of UIA.

The chairman of the local appeal is Sam Lerner, while his co-chairman is Paul Max. Tom Wolfe, co-chairman of the Ontario Planning Committee and Sydney Vaisler, president of the London Jewish Community Council are also involved in the campaign cabinet.

The entire London campaign cabinet hopes that Sharon's appearance will spur their community on to achieving their high goal. They feel that his war record and parallel mode of operation will once more help keep London at the top of the list.

Sharon, who was born on a moshav in 1928, joined the Haganah at the age of 14 and saw combat during the War of Independence throughout the country, and particularly in the struggle to reopen the road to the beseiged city of Jerusalem.

In 1954 he became commander of a paratroop battalion and in 1956 was appointed commander of the Paratroop Corps.

In 1966, after several appointments and a period of study at the Staff College in Camberley, England, he was appointed director of Military Training and promoted to Brigadier-General.

Jews yearn for authenticity

TORONTO -

"My guess is that there will be a Jewry in America 100 years from now but people will be Jews in a way most of us wouldn't recognize."

This was the conclusion reached by Manheim Shapiro, noted American sociologist, social worker and educator who spoke to some 100 people at the B'nai B'rith Hillel House Sunday evening.

Shapiro came to this conclusion after pointing out that the "organized Jewish community" was presently undergoing many changes and was in a period of rapid flux.

One of the major changes society is undergoing is a "yearning of people for authenticity," especially in the religious field. Shapiro noted that western Jews, in attempting to establish themselves as equals with non-Jews, had tried to divest themselves of that which distinguished Jews from others.

"We went through a process of Christianizing Judaism and created a myth that we are the same as everyone else, except for the way we worship God," he said.

This created a problem, he continued, because most of us don't believe in God and we had to "role-play" being religious.

People today want the religious "experience to be real but the institutions have been engaged in 200 years of symbolic role-playing". As a result, religion "doesn't turn people on."

This has led to the emergence of young rabbis who seek authenticity and try to reach the congregants in new ways. They try to break down the bigness of the successful synagogue.

This has also resulted in the creation of groups of young people who "search for authenticity by probing into Jewish tradition,"-cells of small groups of people who divorce themselves from organized religion.

At the moment we don't know if these people are in the vanguard of a new approach to religion, Shapiro said, or whether they will disappear.

Injustice claimed

Can't sell hangars to Israel

TORONTO -

A federal Conservative party candidate who is a manufacturer of aircraft hangars says he can sell them to South Africa, the Soviet Union, Iran, but not to the Israeli Coast Guard.

Murray Maynard, who is running against External Affairs Minister Sharp in the Eglinton riding, said he was told by the Canadian government he can sell the hangars to the South African navy, the Iranian navy and to the Russians for use on ice breakers.

"None of the South American dictatorships are off limits but I am forbidden to sell them to the Israeli Coast Guard," he said.

"Why military equipment for Iran, a despotic dictatorship, but nothing for Israel, a sister democracy?" he asked a Mideast Forum at Saranac Public School last week.

He explained to The CJN that the federal government considers Israel and the Arab countries with the exception of Iran to be in "a state of hostilities" and therefore no military sales are allowed.

Maynard, president of a structural aluminum company, charged that Canada had adopted a position "very close to neutrality between Arab countries and Israel.

Maynard continued: "The central fact that emerges from any close examination of the activities of the Canadian government is that during the past four years the Trudeau government has moved away, in world affairs in general and in the Middle East in particular, from the 'honest broker' position developed and enhanced by Prime Ministers St. Laurent, Diefenbaker and Pearson.

He urged Canada to favor Israel in "a choice between democracy and tyranny."

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Perky, cherubic-looking Ronny enjoys slides, swings and sand

today's child

By HELEN ALLEN

This cherubic-looking child is Ronny who soon will be three. Anglo-Saxon in background, he has light brown hair, fair skin and big hazel eyes.

Ronny is one of those youngsters who are listed as slow starters. Indeed his early psychological tests indicated he was mentally retarded and he was placed in a small institution for retarded children. Now it has become quite obvious he does not belong there.

In a series of tests the score has gone up every time. In the psychologist's words, "Ronny has developed by leaps and bounds." It seems obvious his slowness was because of his environment before he came into the care of the Children's Aid Society and it now appears that he will be an average boy.

Ronny is cheerful and perky. He likes to tease and can be mischievous, as you'd expect at his age.

A healthy youngster, he is well coordinated. He likes to string beads and can handle tiny ones. Ronny rides a tricycle and loves playground equipment - slides, swings and sand box. He is very fond of water, mostly for splashing. He enjoys picture books and puzzles.

This lovable laddie needs parents who will understand the problems of his early years, give him lots of love and help him develop to the limit of his capacities. To inquire about adopting Ronny please write to Today's Child, Box 888, Station K, Toronto.

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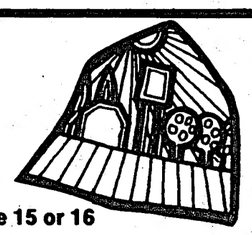

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Organizations and People

what's new . . .

by Miriam Herman

YIDDISH FILM NIGHT

A first for Toronto's St. Lawrence Centre for the Arts - a Yiddish Film Night! **Tevya**, the classical Yiddish movie (with English subtitles) based on the original Sholom Aleichem story and starring renowed actor of the Yiddish stage Maurice Schwartz, will be shown on Wednesday, April 26, at 8 p.m. The evening is being sponsored by the Committee for Yiddish of the Canadian Jewish Congress, Central Region, in cooperation with the community affairs department of the Toronto Arts Foundation. There will be no charge for admission.

INDEPENDENCE DAY OBSERVANCE

April 19 is Yom Ha'atzmaut, Israel's Independence Day, and Beth Tikvah Congregation is observing the holiday with a traditional morning service, augemented by an original cantata by Srul Glick. A series of sporting events, called **A Maccabean,** will involve the young people of the congregation and other synagogue youth. And in the evening the sisterhood is hosting a theatre night at the Royal Alexandra - a musical from Israel, **To Live Another Summer.** Written by Jonaton Karmon, it is the story, in music and dance, of the generation gap, Israeli style. Theatre tickets may be obtained from the synagogue office.

TRAVEL AUCTION

Travel enthusiasts will have a chance to bid on a cruise through the Greek island or a week's stay in Israel or any one of the other 60 vacations being auctioned at Ora Chapter of Hadassah's **Adventure 72.** It is their third annual travel auction and it takes place on Monday, April 10, at St. Lawrence Hall. Cocktails are at 8 p.m., with the auction beginning at 9 p.m. Auctioneers are TV personality Hart Pomerantz; Jack Pollock of the Pollock Gallery; and David Mitchell of the Mitchell Gallery. Proceeds are for Youth Aliyah, a world organization of child rescue.

PHOTOGRAPHY CONTEST

A photography contest entitled Israel -Its Land and People is being sponsored in connection with The Israel Pavilion, the Israeli exhibition spearheaded by Canada Lodge B'nai B'rith. All slides taken by amateur or professional photographers while in Israel may be submitted to the Pavilion office, 234 Eglinton Ave. E. Closing date is Wednesday, May 3. A $200 State of Israel bond is first prize and all photographs of merit will be on display at the Pavilion which runs May 6 to May 14 at the North York Centennial Centre.

LECTURE SERIES FOR WOMEN

Are you a woman in the middle, that is, between the age of 40 and 60? If so, the Toronto section of the National Council of Jewish Women is presenting a program just for you - a series of four lectures on Monday afternoons at 1:15. The dates and topics to remember are: **April 10 (with lunch), Be Yourself; April 17, A New Beginning; April 24, Managing Your Investments; May 1, Advanced Crafts.**

SUMMER SCIENCE INSTITUTE

Students between the ages of 16 to 18 who have completed at least two years of high school are eligible to enroll in the second annual Summer Institute of Science and Technology being held at the Technion, Israel Institute of Technology, in Haifa from July 12 to Aug. 30. There will be a total of 98 class laboratory hours plus two weeks travel throughout Israel and one week on a kibbutz.

WALK TO AID LEUKEMIA RESEARCH

For a walk with a purpose, join the Crusade Against Leukemia's **Walkathon 72** on Sunday, April 16, at 10 a.m. Starting point is Towne and Countrye Square at Steeles and Yonge. Entertainers Billy Van and Jack Duffy and several Argo and ex-Argo football players will be on hand. Those reaching the City Hall destination will be greeted by rock groups Brandy and The Sacrifice. The Walkathon is being supervised by Ruth Kola and Ruth Rosen of the YMHA staff.

TEENAGERS TO TOUR ISRAEL

Montreal's YM-YWHA is planning a new-style seven week summer tour of Israel for teenagers 15-18 years old under the guidance of Moshe Pashten, a shaliach (representative of Israel) on the Y staff. In preparation, two evenings a month beginning with this March and a full week end at the Y Country Camp in the Laurentians have been set aside to enable the group to acquire information regarding the trip and to get acquainted.

Israel's poor unhappy over plight

By LARRY ANKLEWICZ

TORONTO -

Part of the Black Panther problem is due to the "Americanization of Israel," said Daniel Baum, professor of law at Osgoode Hall and professor of administrative studies and environmental studies at York University.

Baum, speaking of his observations while in Israel last summer, said that the Israeli poor see the vast amounts of money flowing into Israel and brought in by American immigrants to the country. They also resent the money being spent on Jews arriving from Russia, Baum said, and ask "Why can't we have the same kind of fine accommodations? Why can't we have the same kind of fine training?"

Baum, together with Uri Zohar, associate professor of Economics and Administrative Studies at York University Graduate School, was addressing some 200 people at a Learn-In on **Israel and its Black Panther Phenomena,** held at the Zionist Centre last week and sponsored by the Progressive Students for Israel and Zionists In Action, in co-operation with the Labor Zionist Movement.

From his experiences, Baum felt that the Panthers "really did not exist as a cohesive, tightly-knit organization," but that "they were a group of people who, by and large, were sincere in what they wanted."

Zohar, a native Israeli, felt that a serious problem of social and economic inequality does exist in Israel but felt that there is also a great deal of optimism that the problem is in the process of solving itself.

The problem, Zohar continued, was not the Panthers, but the young native-born Israeli who completes his military service, gets married and can't afford to purchase an apartment. This, at a time when newcomers from Russia and America are immediately given an apartment and a car, causes resentment.

The solution, he said, is not to halt immigration but to reform the economic system by revising the tax structure, providing a guaranteed minimum income and greater mobility of the working force.

ADL asks name ban in suit

NEW YORK -

The Anti-Defamation League of B'nai B'rith (ADL) has served a summons and complaint on Mohammed T. Mehdi, executive director of the so-called "Arab Anti-Defamation League" (AADL) in an effort to have the group enjoined from using the phrase "Anti-Defamation League" as part of its name.

According to Arnold Forster, ADL's general counsel, the complaint to the New York Supreme Court charges "that the Arab group seeks to exploit the name of ADL by using the phrase 'Anti-Defamation League' which is a key and distinctive identifying part of its name. If the Arab organization is permitted to use its present name, the good will of ADL will be diluted and destroyed."

Samuel Gottlieb, a New York attorney, is acting as ADL's special counsel in this case.

Named as defendants in addition to the AADL are Mehdi and Ahmad Keljik, director of public relations for the Arab group.

In discussing the suit, Forster noted that it "is the latest instance in a series of attempts by various people to trade upon the excellent reputation the Anti-Defamation League has earned for its work in combatting prejudice, bigotry and discrimination and in improving intergroup relations."

Students mourn rebbe

TORONTO -

More than 50 students and teachers at Eitz Chaim Schools studied the entire six orders of the Mishna in memory of Alter Epstein, 33, who died recently after a prolonged illness.

Alter Epstein was a teacher at Eitz Chaim for 10 years, and was active in the Agudath Israel Congregation and Camp Eitan.

The 30 days of study culminated in a special gathering, a 'siyum Mishnayos', of Eitz Chaim students and staff. Rabbi M. Ochs addressed the gathering and explained that the purpose of a siyum is to give the students and colleagues who mourn a beloved rebbe an opportunity for extra study of Torah in his memory.

The siyum was chaired by Stephen Klein, president, Boys Student Council.

THE UNITED CHURCH
OBSERVER

"The church of silence when Jews are dying

The voice of condemnation when Jews are living."

This is an urgent condemnation of the article appearing in the March issue of the United Church Observer.

If you feel as strongly as I do, please telephone Celia Airst 789-2224.

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. . . about people

Frank Warner has been elected president of the Great Lakes Region of the National Federation of Jewish Men's Clubs comprising 30 men's clubs (Conservative) from Michigan, New York, Ohio and Ontario. A past president (twice) of Beth Emeth Bais Yehuda Brotherhood and cross-country editor of **Torch,** the magazine issued by the National Federation of Jewish Men's Clubs, he was also recently installed as first vice-president of the Toronto Council of Jewish Brotherhoods. Other Torontonians joining him on the new Region executive are **Harry Berns** of Beth Am and **Norman Shapiro** of Beth Sholom as vice-presidents; and **Sam Shulman** of B'nai Israel Beth David as treasurer.

* * * * *

Toronto screenwriter, director and producer **Lou Orenstein** is in the Bahamas this week, not only for that West Indies sunshine but for talks with producers of a new movie tentatively titled **The Murder of Elina.** He will be writing the scenario for the film starring Peter O'Toole with a Canadian cast and crew. Mr. Orenstein, formerly with the CBC as producer of such programs as **Festival,** is presently teaching theatre arts at Ryerson.

* * * * *

American writer **Leslie Fiedler** will be in Toronto on Monday, April 10, as lecturer at Beth Tzedec's Institute of Ethics. The author of such well known works as **The Return of the Vanishing American** and the autobiographical **Being Busted** as well as three novellas of **The Jew in America,** he is at present teaching at the University of Buffalo. The topic of his Toronto lectures-**Beyond the Cultural Revolution.**

* * * * *

nternational Appointments of Interest

Professor Leon Jick will be taking a leave of absence from his administrative duties at Brandeis University to be he first director of the newly established Institute for Jewish Life, a division of the Council of Jewish Federations and Welfare Funds. With headquarters in Boston, the Institute will seek to develop programs to strengthen the quality of Jewish life. Working with the professor (who is also a rabbi, author and lecturer) will be a board of outstanding Jewish leaders, men and women from all parts of Canada and the United States.

Fradle Freidenreich

Fradle Freidenreich will be sharing her experiences as consultant on teaching methods and materials for the National Curriculum Research Institute of the American Association for Jewish Education with teachers in Toronto Jewish schools. A graduate of Sir George Williams in Montreal and of the National College of Education in Evanston, Ill., she has served as teacher, principal and curriculum coordinator in Jewish schools in Montreal, New York and Chicago. The session here, titled **Shop Talk: An Exchange of Ideas on New Techniques and Approaches in the Classroom** will be on Sunday, April 9, at 8:30 p.m. in the library of the Board of Jewish Education.

* * * * *

It is not very often that students honor their teachers but **Alex Grossman** and **Jacob Kranz** of Toronto and **David Honig** and **Michael Hornstein** of Montreal have remembered theirs. They have dedicated a room in the student dormitory on the Hebrew University's Mount Scopus campus in the name of Drs. Szlomo and Mala Mandelbaum who were their teachers in Poland before the holocaust. Mr. Grossman was present at the dedication in Jerusalem as was Dr. Mala Mandelbaum, now widowed and living in Tel Aviv.

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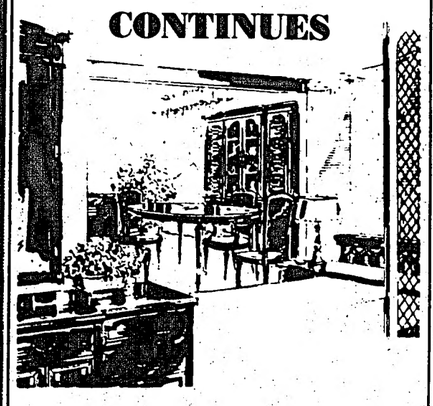

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Dear Taxpayer..

We, the high school teachers of North York, are proud to be teaching in what is acknowledged as one of the finest educational systems in North America. However, under the current ceilings on educational expenditures, announced by the Minister of Education, your child's educational future may be severely jeopardized by such possible repercussions as the following:

- reduction in the number of classroom teachers
- significant increases in class size
- reduction in guidance personnel
- new programs not being initiated
- reduction in library services
- partial curtailment of special English programs for new Canadians
- reduction in psychological services
- reduction in classroom supplies

We, the high school teachers of North York, believe that these ceilings are unrealistic and seriously damaging to a system that has been built up over a period of twenty years. We, therefore, urge you to sign the following petition.

●●●

We believe that the implementation of the cuts listed above will cause a deterioration of the quality of education in our schools. We, therefore, oppose the suggested cuts on the condition that there is no increase in the educational tax rate in North York.

NAME ADDRESS

Fill out the above and please mail to: **District 13, Ontario Secondary School Teachers' Federation, 755, Oakdale Road, Downsview, Ontario.**

Editorial page

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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16 Nisan - Chol Hamo'ed Pesach
Candlelighting: Toronto 6:26; Montreal 6:04

Precedent created by Trudeau's visit to meet Congress leaders

For many years, small groups of Canadian Jewish Congress leadership have made an annual visit to Ottawa to confer with the Prime Minister and his colleagues on issues concerning the Jewish community of Canada. This year a precedent was established when Prime Minister Pierre Trudeau agreed to meet with the whole 125-man Congress national executive committee at a luncheon at the Park Plaza last Friday.

While one could dwell on what the Prime Minister said during the informal luncheon conversation, or what he said or failed to say in his formal presentation, there are other signs and omens which lend themselves more readily to analysis.

The first is the clear indication of the respect accorded the Canadian Jewish community by the presence of the Prime Minister accompanied by two of his cabinet ministers (Herb Gray, minister of revenue and Mitchell Sharp, minister for external affairs) as well as two members of Parliament (Barney Danson and Robert Kaplan) at a gathering of Jewish leadership. There are few, if any other countries in which this is likely to occur.

Even though this is an election year in which political leaders tend to extend themselves more than usual, it nevertheless indicates the importance given to Jews as citizens and voters. Whatever the motivation, the meeting was a clear demonstration of the openess of the Canadian government and the ready communication which exists between its leaders and the Jewish community.

Next in significance is the clear cut manner in which the Prime Minister recognized the Canadian Jewish Congress as the all-embracing body serving as spokesman for the Jews of Canada. He left little doubt that he was not confused by other organizations, such as B'nai B'rith which have been tempted recently to challenge Congress' role.

The event was not beyond criticism. It was regrettable that Congress was unable to limit attendance at the luncheon to a nuclear leadership. A group of 125 people is entirely too large to permit the informal question and answer session preferred by the Prime Minister. Consequently he read a formal speech, which, while full of laudatory sentiments, nevertheless needed the clarification which hard questioning might have provided.

Equally regrettable were the unauthorized comments to the press by the editor of **The Canadian Zionist** following the luncheon. Neither Congress nor the Federated Zionist Organization of Canada had authorized his criticisms of the Prime Minister's presentation. As a guest at the luncheon he was hardly entitled to hold his own press conference.

Congratulations are in order for Sol Kanee, Canadian Jewish Congress president; Leon Kronitz, chairman of the executive committee and Saul Hayes, executive vice-president, for further elevating the organization's stature and in the process raising the status of our community.

Injustice to day school pupils over fares brings sharp rebuke

When parochial newspapers such as **The Canadian Jewish News** take up an issue in their particular field of concern, they are doing no more than is expected of them. It is heartening, therefore, when Toronto's two big daily newspapers, with the whole world's budget of news to be digested, give space for editorial comment on a flagrant injustice to a minority group.

Both **The Toronto Star** and **The Globe and Mail** last week ran editorials castigating The Toronto Transit Commission for discontinuing the half-fare privileges of students at the United Synagogue Day School, during the general school vacation. The Jewish students' school break came during the Passover observance.

Not having space to print both editorials, we tossed a coin and it favored **The Globe and Mail.** Here is that newspaper's editorial:

The tiny TTC mind

If a person were to sit up for a whole week without sleep, keeping himself awake by alternately banging his head against the wall and taking long drags from a succession of cheap wine bottles, he might then manage to be half as stupid as the bumbailiffs of the Toronto Transit Commission. The TTC, with its unique sense of public service, has decided that students at the United Synagogue Day School are not entitled to half-fare privileges while their little Christian colleagues are on vacation. As a result, some of these Jewish youngsters are paying as much as $5 a week for public transportation to and from school, instead of the normal $1.50, while the public schools are on vacation.

Even the offer by Jewish students to provide special stamps that could be affixed to their tickets was refused by the TTC brass with the comment that withdrawal of fare privileges was part of the cost of going to a private school, a cost not imposed, however, during the remainder of the school year and therefore making the present attitude insulting - or is the TTC planning to cut off all but public school students hereafter? Given the TTC reasoning, that would be the logical thing to do.

The TTC's general arbitrariness makes a mockery of the principle of special student rates. Just recently, Education Minister Thomas Wells called for greater community use of school facilities. But the TTC decision that no one is a student after 4:30 p.m. effectively discriminates against those who want to practice football, hockey or some other extra-curricular activity after school.

Students' tickets, to mean anything, should be good 24 hours a day, 365 days a year.

Israel Museum

History lives for young

By NECHEMIA MEYERS
CJN Israel Correspondent

JERUSALEM -

Recently in Jerusalem, my son Eytan met Bar Kochba, the legendary Jewish leader of an ill-fated 2nd Century C.E. revolt against the Romans. The meeting was arranged by the Israel Museum which, while not yet active in the field of reincarnation, has nevertheless learned to make history live for Israel's younger generation.

Bar Kochba is represented at the museum by his letters and artifacts, as well as by coins minted in the brief three-year period during which he re-established Jewish independence in the hills of Judea. Eytan was particularly thrilled to see that Bar Kochba's coins bear the same motifs - palm trees, pomegranates and barley - which appear on contemporary Israeli coinage. They demonstrated, more convincingly than any textbook could, the amazing continuity of Jewish history.

Exhibits from the period of the Bible fascinate Eytan and other Sabras because they feel a special affinity for the Jews who lived 2,000 years ago as free men in their own land. Making Israeli youngsters interested in later Jewish history is much more difficult, because they feel a distaste for the 20 centuries of dispersion and degradation experienced by the Jews after they were expelled from their ancient home. But the Israel Museum also succeeds in making the Diaspora period interesting and attractive for Sabras, as I saw from my son's reactions during our visit.

He was fascinated by a wooden succah, built in Southern Germany 150 years ago, and reassembled in Jerusalem only recently. The succah is decorated with beautiful drawings on Jewish themes - the sacrifice of Isaac, the Temple, etc. - and hung with the traditional fruits (albeit in wax) of the holiday.

We went on to see another wooden structure from Germany, this time a synagogue built in 1735, and covered from floor to ceiling with primitive images of animals and phrases from the Bible and Talmud. Its naive simplicity appealed to Eytan, who draws pretty much the same way himself.

The Israel Museum plays a significant role in the Jewish consciousness program of Israeli schools. This program is designed primarily for boys and girls who come from non-religious homes and therefore may not be too well acquainted with Jewish traditions and ritual objects. The Museum gives the youngsters an opportunity to see a rich selection of Jewish artifacts from all periods.

Eytan and I only regret that the Israel Museum is too far away from Debronat for us to enjoy its facilities more frequently.

A Torah scribe at work in Jerusalem

Torah and halacha kept Jews together in exile

By CHARLES ANTHONY

Controversy rages in Israel. Should its Rabbinical Court be ruled by the State? After all, Israel was regained by struggling idealists. Many died for it but few were observant Jews. So it is claimed modern Israel may ignore halacha - Jewish law.

Jews through the centuries yearned to redeem Israel. Our generation is lucky to see this miracle, an epic few really appreciate. Did we regain our land only to denigrate the basis of Judaism, Torah and halacha? This would make meaningless 2,000 years of suffering. We could have avoided it by merging into majority societies nearby. Thus, Jewish nationalism without Judaism is pointless.

Ancient Israel's secular rulers listened to religious authority or tragedy ensued. Torah covers all aspects of life. The civilized world now accepts most of its social legislation yet this was old long before the mighty Roman Empire was born! Rome scoffed at our Sabbath and begrudged workers a day of rest. Old people today recall when the modern world was the same. Not trade unions but Torah promulgated fair working conditions.

The idea that Israel must be like other nations is wrong. We were, are and must remain different. That is our destiny. When Jews aped Greeks, Romans or Babylonians and ignored halacha, many assimilated and were lost to us; today the American Dream has had the same result.

To have Israeli law by majority vote when in conflict with halacha only invites chaos. Not everyone observes all laws. Not all in Canada obey all tax or traffic laws. Does this justify their repeal? This would destroy society.

Torah and halacha kept Jews as Jews through centuries of wandering. Surely this is the crux of it all! Or else there would be no need for Israel. To urge halacha to be subservient to politics takes us back to the cause of our downfall twice before. Governments change laws. Torah is permanent and needs only re-interpreting. It alone preserved us, scattered over the whole world. No other people so dispersed and oppressed for so long ever rose again. We alone have a third chance. Let us learn from previous errors.

We gave all peoples our best and in return were massacred. Mother England murdered its Jews of York before it turned back our refugees fleeing from Hitler. Germany offered liberation in return for apostacy. Yet we are a forgiving people.

Many children of those lost in the Holocaust forget how parents and grandparents fed the gas ovens. The cry is for more liberation from the yoke of Torah. Youth wants to be free. It wants a free prosperous Israel, secure and secular. It cannot be. We cannot throw off our heritage and destiny.

If we forget our history we will relive it. We must be true to ourselves. Israel must be Jewish and united. We must return to our heritage and relearn it properly, there is no other way we can really be Jews. Not everyone will observe everything but there must be respect for it. Those who are most observant must also set a proper example of citizenship, restraint and good behaviour. The Torah is our treasure. It contains solutions to all problems if we but search well.

Israel's future depends on Divine Providence but we are partners and must do our share to rebuild Israel as a really Jewish state for the sake of those who went before us and those who will come after us.

ask the rabbi

Separation of meat and milk Halachic laws complicated

1. Must one have separate washing-up and drying utensils, including dish-cloths, for meat and milk?

RESPONSE:

The laws regarding the separation of meat and milk are extremely complicated. For instance, there are detailed discussions in the Codes regarding meat particles that come into contact with milk through a neutral utensil and there are discussions, too, on the heat of the meat or the milk that renders contact forbidden. Although in many circumstances where a dish-cloth has inadvertently been used for both meat and milk a rabbi might find reason to permit the utensil to be used, the universal practice among Orthodox Jews is to be on the safe side and use separate washing-up and drying utensils for meat and milk.

2. Is it permitted for the Law to be read from an ordinary chumash during a service at which no one present is able to read from a sefer Torah or in the event of a sefer Torah not being accessible?

RESPONSE:

The practice is to read the Torah from an ordinary chumash where there is no sefer Torah "in order that the reading of the Torah should not be forgotten." When this is done, however, the benedictions are not recited. Where there is a sefer Torah but no one present can read from the text without pointing and notation, the practice is for someone to read out of a chumash and for someone else to repeat after him while reading from the sefer Torah. In this case the benedictions should be recited.

3. Are watchers (for the dead) really necessary?

RESPONSE:

From the discussion in the two Talmudic passages (Berachot 18a; Sabbath 151b) which speak of watching the dead it would seem that the reason was to make sure that rodents did not attack the corpse. In much later works the reason is given that it is in order to prevent the demons gaining admission to the corpse, which they desire to inhabit. The first reason is not normally applicable today and the second reason is superstition. However, the tradition does advise having watchers, and a further reason has been suggested that it is to pay respect to the departed. It is, in fact, customary to recite psalms while watching over the dead.

Voices from Russia

Jews of silence speak to us from far off

By GENYA INTRATOR

Toronto calling!

To call a Jew in the Soviet Union is a moving, exciting and a most rewarding experience, but at the same time it is also nerve-wracking. It is impossible to order a call for a specific time. You place the call and then you just sit and wait. Sometimes we waited up to four hours, late into the night. However, when the call comes through (and sometimes it doesn't) the emotion it generates is indescribable - "The Jews of Silence" are speaking to us! We are participating on a person to person basis in their struggle for freedom and for their birthright to live as Jews in Israel.

The calls are sponsored by individuals, groups and organizations. The response is incredible. Every Jewish person, man, woman and child, wants to perform the mitzvah of "Pidyon Shvuyim" (The redemption of prisoners). The people who are called by us are not the fortunate ones who have received exit visas to Israel but those who have been denied permission to leave. In most cases these people are top level professionals, intellectuals and artists. They lost their jobs, they are not permitted to work in their professions but they don't give up hope, they are waiting, maybe some day soon...

On a recent Wednesday, the members of the Sterling Chapter of B'nai B'rith women, gathered at the home of Mr. and Mrs. Harvey Eisen, Gatehead Rd. They came to telephone a Jew in Moscow, to wish him and his friends a happy Pesach and to assure him that as long as they have courage and stamina to continue their struggle, the Jewish community in Toronto will stand behind them. It was a very long three hour wait, but nobody left, and when the call finally came through, everybody was there to reassure Mr. Slepak, who spoke in English to several members of the group, that they and the rest of the Jewish people are fully committed to the cause of Russian Jewry.

Vladimir Slepak is 44 years old, a radio (electronics) engineer. He worked in the planning and use of control equipment for TV Research. He was chief of a laboratory for development of TV and impulse apparatus, and is the author of nine articles in "closed" Soviet journals. Every engineer in the Soviet Union must sign a security agreement document, whereby he promises not to discuss details of his work with outsiders. When Slepak applied for an exit visa to Israel he was fired from his job on security grounds. He was also refused permission to leave the country for the same reasons, which is, of course, a distortion of the facts. That was in 1968. Since that time, Slepak has participated in virtually every Moscow petition and demonstration. He has become one of the indomitable leaders of the movement for Jewish freedom in Russia.

In February, Slepak was summoned by the authorities and ordered to accept a job in a cement construction plant. Otherwise he would have to stand trial on the charge of being a parasite, an offence punishable in Russia by a prison term of up to one year. This trumped up charge is obviously designed to set a precedent. Since many Jewish people are in the same situation as Slepak, his trial and conviction could be a beginning for additional acts of terror. The Jews of Moscow sent letters of protest and informed all their friends around the world about this new development asking for assistance to combat it.

When we spoke to Vladimir Slepak, he told us that he had protested the order to accept a job as a laborer in a cement plant on grounds of age and health. Since then he has been going every day for an investigation by a medical commission. He also gave us several items of information which he felt should be reported in our press. The following incidents occurred:

In Kiev, Jewish people who came to services were prevented from entering the synagogue for no other reason than that the militia men were acting under orders. That is the fourth Saturday that people were harassed in front of the synagogue in Kiev while going to services. On the previous three occasions, 11 people were arrested. On this particular Saturday, there were no arrests made.

A similar incident happened in Minsk. People were not allowed into the synagogue. On a previous Saturday, the militia had arrested some people out of the crowd in front of the synagogue. They were taken to the militia headquarters where they were interrogated and warned never to return to the synagogue.

The second incident happened in camp Potma in Lager 19. Ten Jewish prisoners and 10 non-Jewish prisoners declared a hunger strike on March 1st and it is still continuing. When the mother of a prisoner, Boris Penson, visited her son in the prison camp, she asked the camp commander, Usov, if she could visit another prisoner, Mikhail Shepshilovitch. The reason was that Shepshilovitch's mother was very sick and could not come personally to visit her son and since visits are allowed only once in six months she had asked Penson's mother to visit him. Usov refused to grant permission. The chief prosecutor of all the Mordovian camps happened to be in camp 19 at the time, so Penson's mother appealed to him for permission to visit. He told her that according to law she was allowed that privilege. Right after that he went to see the camp commander Usov and after a brief conference with him, changed his mind and permission was refused. Usov is notorious for his anti-Semitism.

Thereupon, 10 Jewish prisoners went on a hunger strike and later they were joined by 10 non-Jewish prisoners. They will continue their strike until such time as Penson's mother is allowed to visit Shepshilovitch.

The names of the Jewish prisoners who are on strike are: Antatoli Altman; Yuri Vudka; Mikhail Vyndykh; Boris Penson; Mikhail Shepshilotvitch; Alexander Galperin; Lev Yagman; Harry Kirshner; Anatoly Goldfeld and Viktor Boguslavski.

Mrs. Intrator who speaks Russian and six other languages, is a member of the Committee for Soviet Jewry, Federation of Jewish Women.

Shuns expediency

Jewish cabinet member

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

No other generation of English-speaking political figures in Quebec has come under such vociferous attack as the one now in office.

But one of them, Dr. Victor Goldbloom, the minister responsible for the quality of the environment, has come out of the fray virtually unscathed. Dr. Goldbloom, Quebec's first cabinet minister of the Jewish faith, has not subordinated his Judaism for the sake of political expediency.

His views on the major issues in Quebec life - like the language question - are tempered by the harsh realities of Quebec's aspirations.

Dr. Goldbloom believes the French language must achieve a desired and proper status for the Quebec population, and at the same time he favors a cultural pluralism. He is firmly opposed to any restrictive legislation.

He generally speaks little English during his working day. French is now his second language though as a youngster his second tongue was Hebrew.

As minister of the environment, his involvement in the multi-billion dollar James Bay Hydro project has been less than noticeable in the public media. He rarely responds to the front page stories that spark-up occasionally on the human-ecological repercussions of the venture.

Scrupulously precise in speeches, the cabinet minister has been rarely in the centre of any controversial matter.

A trait most often ascribed to Dr. Goldbloom is his humility - his deep concern for human life. His instinct is as a man of medicine, and not as a politician. At the same time his shrewdness as a public figure is highly regarded - especially in a province where street corner fist fights between Jews and French Canadians were once rife.

Dr. Goldbloom's introduction into the world of medicine began at a formative age, when, as a child, his father practised at home. His father later became a well-known administrator of a Montreal hospital. His mother was

Dr. Victor Goldbloom

the founding president of the women's auxiliary of the Jewish General Hospital, and his brother is a top administrator, researcher, and physician in New Brunswick.

In June 1966, Dr. Goldbloom was elected in the riding of D'arcy McGee, and five years later, after his second election success, he was appointed minister without portfolio in the Department of Health and Welfare.

His riding incorporates two of the most heavily populated Jewish suburbs in Montreal - Cote St. Luc and Hampstead.

Last September he was selected to fill the newly created cabinet post of minister responsible for the quality of the environment.

One of the only election promises Dr. Goldbloom says he made in 1970, was to join the Quebec City Lodge of the B'nai B'rith, a commitment he honored in order to stimulate the dwindling Jewish community in the city.

The minister is also a Chassin in Quebec City, and rarely refuses invitations to speak on inter-faith unity.

Goldbloom is a private person, and discourages discussion on subjects which most politicians employ as public relations feed. He regards his role as a public figure and that of a private individual as two distinct facets of his personality.

A Jewish non-Jew

Mazel Tov! Chakovsky was here

By J. B. SALSBERG

Few, if any of us were aware of his presence in Canada. Had I known earlier, I would have been hard put not to give his visit the prominent attention that it deserved - at least as far as the Canadian Jewish community is concerned.

Who is Chakovsky and why does he merit a hot public reception from us?

His full name is Aleksandr Borisovich Chakovsky. He lives in Moscow, USSR, and he is most prominent and influential in the Soviet world of letters. He was, and may still be, the editor of Inostranaya Literatura (foreign literature) in Russia. He was, and may still be, the editor of Literaturnia Gazetta, which is published by the all-powerful union of Soviet writers. Alexsandr Borisovich is also a Jew and it is this last fact that makes him very important for us.

Lastly, but of most vital significance, is the fact that Chakovsky has gained and continues to maintain for many years the full confidence of the ruling Communist party of the USSR and, therefore, of the Kremlin. He is not only one of the Kremlin's authorities on Soviet literature but he is also the chief executioner of the official line as it relates to writers and writing.

Because of his prominence and reliability, Aleksandr Borisovich has also become an official apologist for the Soviet government's anti-Jewish policies.

I met Chakovsky in Moscow in 1956 when he tried to explain that there was no such a thing as a Jewish question in the Soviet Union; that there was neither desire nor need for any organized Jewish educational, cultural or social institutions in Russia; that there was no need for any local, regional or country-wide Jewish self-governing bodies; that there was no discrimination against Jews and then pointed to himself as an example of Jewish success in Russia. In the process he boasted of the fact that his grandfather, who had long since passed away, was a rabbi. But only a few short months after our meeting this same professional Jewish, non - Jew showed up in Paris to represent "Soviet Jewry" at a public affair. . . .

It is this same Aleksandr Borisovich Chakovsky who showed up in Canada last week as a member of the Soviet parliamentary delegation that toured the country. But since the visiting group was, as far as was known, concerned with economic and trade matters why was Chakovsky included? The answer is to be found in the following two experiences.

Rightly or wrongly, it was felt that after the unforgettable Jewish demonstrations during Premier Kosygin's visit last October and in view of the lower-level character of the March visitors, nothing public should be done. But small Canadian Jewish Congress delegations did meet the Russians in Ottawa and in Vancouver to press home the well known demands on behalf of Soviet Jews. Speaking to those who met the Russians I became extremely agitated.

It seems that at each confrontation the same thing happened. After the Jewish presentation had been made one member of the visiting group assumed the role of official respondent. In each instances he stated that he was a Jew and that he would, therefore, reply. I could not contain myself. Was his name Chakovsky? Yes. Did he say that his grandfather was a rabbi? Yes. Did he deny all charges? Yes. Well, said I, then it is none other than that one and only Aleksandr Borisovich Chakovsky, Moscow's professional Jewish bearer of false witness against its Jews.

The one woman in our Ottawa delegation tried to pin down Mr. Chakovsky and asked him to intercede on behalf of Esther Markish and her son David who are denied exit-visas and who have lost their employment. Yes, said, Aleksandr Borisovich, he knows Esther Markish quite well and he can't imagine that she would want to leave the Soviet Union.

Of course he knows the widow and son of Russia's greatest Yiddish poets who, together with other prominent creative Yiddish talents, were murdered on August 12, 1952 by Stalin's hangmen. Of course Aleksandr Borisovich knows Esther Markish, one of his best translators of French literature into Russian. But he can't believe that she should want to leave!

Too bad I was unaware of Aleksandr Borisovich's presence in our midst last week. He was thus denied the welcome due him . . .

Uncle Eliezer, who read the above before the editor did, became quite depressed by it all. Then he asked that I make sure that no one blame the long departed Rabbi for the unforgivable sins of his grandson and that no one harbor any ill thoughts against the late Boris, father of his ethically depraved son. Blame the system, said uncle Eliezer, blame the system. . . .

Our readers talk about freedom, Lubavitch and the Burkers

Dear Editor:

I came from a country where "lying" prevails under the name of "Communism". I lived in that country for 26 years and couldn't even obtain a passport to visit my sister in Vienna whom I hadn't seen for 28 years. Miraculously after many attempts, I obtained a passport and once in Vienna, enjoying the freedom that people outside the Iron Curtain do, I said to myself "I shall never return to the Communist prison, ruled with lies and terror, where one works day and night for nothing."

I spent five months in Vienna during which time the Joint-United Hias Service assisted me with a thousand shillings monthly for food, and 500 shillings for rent, and clothing, etc. In short, the UHS personnel receive and listen to everyone patiently and with understanding and tries to please everyone. I have been greatly impressed with the work of this organization.

When I arrived in Canada at Montreal, I was looked after by a JIAS representative. All immigrants who arrived in Montreal were taken care of by JIAS who paid our transportation to Toronto. On arrival at the Toronto International Airport, Mr. Benzacar, the JIAS representative, welcomed us warmly and made sure that everyone had hotel accommodation, food and pocket money. If one has any problem to solve, he goes to Miss Tobie Taback at JIAS who speaks a number of languages and it extremely kind and friendly trying to help everyone. If you need a job, a place to live, medical attention, etc. JIAS takes care of everything.

I cannot thank JIAS enough for looking after me since my arrival and still takes care of me to the present time. Both Miss Taback and Mr. Benzacar are trying to please everyone. I thank them whole-heartedly and wish them good health, good luck and God's blessing to carry on the wonderful work.

Irina Stanescu
Toronto

Dear Editor:

The Talmud says: "all is esteemed according to the status of the offender and the offended." Hence it would be insulting to defend Lubavitch against the fulsome tirade of Joseph Hankin in the CJN of March 24. But his mendacious reference to the notorious 'secret agent' affair moves me to open this Pandora's box all the way.

When the Lubavitcher Rebbe exposed the farce of the untenable 'Who is a Jew' law enforced by the Mizrachi minister of the interior, the politicians tried to avoid further scandals by creating secret 'conversion factories' in Vienna, Marseilles, Copenhagen, Santiago, etc. But the Rebbe exposed these one by one, and they were condemned by the Israel Chief Rabbinate as worthless.

For a while things were quiet. Suddenly the Rebbe made a startling revelation: a secret emissary from Israel made the rounds in Russia telling prospective emigrants of mixed marriages to claim to be Jewish to avoid problems of conversion in Israel. This expose caused a furor. The Israeli cabinet denied any knowledge of such an agent. To be sure, the Rebbe never said who had sent him. Mizrachi-minister Burg then accused the Rebbe of slanderous lies. The Rebbe replied that if pressed he will publicly reveal the name and other specific details of that emissary. Mizrachi reaction was an abrupt, stunned silence which speaks for itself.

Pinchass B. Elazar
Downsview, Ont.

Dear Editor:

Larry Alex, who does not unsterstand why Jewish thought would be concerned over the Edmund Burke society, shows that he does not understand the difference between legally constituted government and rule by violence. The police have laid a charge against the Isaacs Gallery in accordance with the law. They will present their evidence to a judge. The gallery owner will have an opportunity to defend himself. There will be a verdict.

In contrast, one of Mr. Alex's Burker heroes was quoted in the press as saying that, if the law did not close the exhibition in question, it would be quite proper for them (The Western Guard) to take the law into their own hands. Now if Mr. Alex cannot appreciate the difference between these two approaches, he should simply join the Edmund Burke society, buy the recommended .22 calibre rifle, and go about disrupting democratic process where and when he can. But let him not hide behind the euphemism "conservative". The proper terms are "extremist" and "terrorist".

And let him not forget that, throughout the ages, there has not been one terrorist-extremist movement which has not been accompanied by anti-Semitism. I believe it was Santayana who stated that those who do not learn the lessons of history will be compelled to re-live it.

Morton S. Rapp, M.D.
Don Mills

Rabbi fears 'loss of my soul'

By SOL I. LITTMAN

An Orthodox rabbi who recently resigned his Toronto pulpit to take a teaching post in Israel, said in an interview he is leaving Canada because, in his own words, "I'm in fear of losing my soul."

He is Rabbi Emanuel Forman, of Shaarei Shomayim Congregation, who insists that he is not leaving because of any unhappiness with his congregation. In fact, he describes Shaarei Shomayim as the finest Orthodox pulpit in America.

"It is the wider context of what is happening to synagogues generally that motivates me," Rabbi Forman explained in an interview with **The Canadian Jewish News.** "I'm not leaving the rabbinate. By becoming an educator I'm fulfilling it."

Rabbi Forman believes that the role of a rabbi is to educate and it is in this area that he has criticism to offer. In his view too much of a rabbi's time in America is entirely outside the role of educator.

"In fact, a teacher in our distorted value system is someone to be pitied rather than respected. Jewish parents cringe at the thought of 'my son the Hebrew teacher,' rather than 'my son the doctor.'"

But Rabbi Forman, who will be dean of an Israel secondary school, denies that he is bitter or cynical. "I'm making the move (to Israel) so that I'll never come to it," he says.

He talks of the "prestige game that many synagogues want to play." Orthodox groups want to prove that they can be just as great, just as elegant, as the Conservative or Reform group down the street. And he uses the word sterile in describing what he calls "the strange concept of modern orthodoxy." He explains, "It's as if people are saying they can be religious and still have secular values. In other words, I can be non-religiously religious."

Rabbi Forman says maybe Canadian Jewry can survive, "but too much of your time here is spent just keeping your Jewish head above water." He believes the time has come for him to swim ashore and devote himself to other things.

"One thing is certain: it will be easier to be authentically Jewish in Israel. Mind you, I have no illusions about Israel. I'm not going into a dream world of Judaism, but a real community of Jews. I'm tired of dreaming about Messiah, about a perfect world, unreal people. I'm ready to go into an imperfect Jerusalem.

Rabbi Emanuel Forman

Rabbi Forman says his new post at I Saba is as the head of a religious secon school, founded by Israel Sadan, called N rashiat Noam.

"My new position will offer less materia I'll be earning one-third of my present sal But perhaps we can do something about growing polarization between religious non-religious in Israel."

The synagogue in America may be sa if it becomes again an integrated hous study, prayer and Jewish social life, declares, but he is not overly optimis

Says Rabbi Forman: "In America, wel taken the house of prayer and built it u though it were the Protestant church. have interpreted the social side as mea New Year's Eve dances. Study has bec the great weekend instead of a commu of study. Obviously, this integration ca occur in a congregation of over 900 memb or when we have a catering hall which r be supported.

"The truth is," he concluded, "it ma too late or too painful to save what we h as the synagogue today."

Brandt's Israel visit raises many issues

By LIONEL GELBER

LONDON (JCNS) -

When the West German Chancellor, Willy Brandt, visits Israel later this year he will have much to explain away. Bonn feels that by his trip the chancellor may put the crowning touch to the process of reconciliation between Israelis and West Germans. Other important aims, which Brandt cherishes even more, might however be at odds with this one. There is first his Ostpolitik, that settlement of the post-war frontiers between West Germany and the Soviet empire on which he has staked his political future.

Another is Brandt's belief that the Common Market must draw more tightly together, into outright federal union. Neither issue bears on Israel's interests directly. Such are their side-effects, all the same, that she is bound to concern herself with them.

The writer has long warned that if the EEC is enlarged by Britain's accession the way will be open for it to develop into a Third Force. If this happens, relations between Europe and the U.S. are bound to be put under increasing strain.

If the Yankees go home (and the post-Vietnam desire of Americans to disengage from foreign commitments is familiar enough) many fear that Russia will fill the vacuum. For the EEC the upshot might be reinforced with the Russian colossus itself.

From Israel's point of view though, it is imperative that the United States remain on the scene, if Moscow is not to impose excessively onerous Middle East terms in any East-West settlement. The American Sixth Fleet may be unable to ensure this if it were

Willy Brandt

to abandon its Mediterranean patrol. And across the Atlantic many are again toying with the idea of some vast Fortress America.

When the Soviet patron of Egypt rules the roost Israel would not only be cut off from Western Europe, but there are signs that Western Europe itself might cut her off from the American friends on whom she depends.

An anti-Israel bias emerged with the first political steps taken by the European Community. A clue to this is to be found in a secret memorandum drafted by the Six on the Middle East last spring - never before had they worked together in foreign affairs. As a venture the Israelis deemed it to be too pro-Arab and charged the Germans with knuckling under to the French.

But had Bonn merely been too weak? It is possible that West Germany and France saw eye to eye on this matter. Bonn may have had its own double game to play.

Bonn's "special relationship" with Israel has shown itself, for instance, in its refusal to endorse Jarring's view that Israel should promise to withdraw from all occupied territories before peace talks begin. Yet Brandt's Ostopolitik would also bring in its train a rapproachment between West Germany and the Arabs, and Bonn has been at pains to emphasize that it is not taking sides in the Arab-Israel dispute. How special, one may wonder, is its special relationship with Israel?

Nowhere among the members of the EEC is there a champion to whom Israel may turn with confidence and the danger looms that a semi-continental front may be hammered out at her expense.

Politically, Israel would be safer with a smaller continental grouping with which she has a special trade agreement. Isolated at the eastern end of the Mediterranean she is less likely to stand alone if the expansion of the EEC is kept within modest limits. Among the super-powers there will, in the end, still only be the United States for Israel to rely on. And Britain may chart a straighter course if her most intimate partners are the English-speaking peoples overseas rather than that bigger European community with which she is not apt to quarrel on Israel's behalf.

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LES CAVALIERS steak house has just re-opened. It's now under the tender-loving-care-and-flare of Andy Pappas . . . and that's certainly something to splurge a diet over! Andy is a Taurus gourmet whose love affair with restaurants began years ago at the Chez Peter in London and he's just arrived in Toronto after spending 10 years at *the* Four Seasons Restaurant in New York. He's a fantabulous cook, a wine connoisseur, a gracious host and angel of good taste. His new decor is quietly elegant . . . with three fire places, a still-ticking Dutch grandfather clock . . . and the same distinctive glasses used at the Four Seasons. Sipping champagne from a sensuous flute glass is much more titillating than Cinderella's slipper! Why not try it over lunch . . . let the day take care of itself . . . and then come back for dinner? For hot starters . . . each snail is served in its own little pot with butter and brandy. No more spotted ties from battles with snails in shells. And the crisped shrimps with mustard fruits are excitingly un-Torontonian. There are 13 selections of steaks, all broiled over natural charcoal, all prepared with his own secret sauces. But the piéce de resistance is the skillet steak with smothered onions and peppers . . . that actually sizzles before your ears. And Plato would just flip over the Greek salad! And those pastries are so wildly wanton . . . especially the gateau St. Honore candied smothered in pure whipped cream! So . . . be delicious to yourself . . . visit the new LES CAVALIERS, 418 CHURCH ST. 368-4085 . . . the steak house with a difference.

You don't have to live in Paris to feel French. Just visit the RIVE GAUCHE . . . and you'll leave the shop looking like Anouk Aimee or Jean Paul Belmondo. All their sportswear and accessories for men and women are custom designed and made in Paris . . . all with that distinctive French finish and flair. For the chic woman, they've got marvellous little vest and jupe ensembles . . . double breasted blazer and skirts in patriotic red, white and blue. And nothing beats a slinky fit where it should silk knit shirt . . . with matching play-with scarf in vibrant prints or solids. Be sure to spy their Mata Hari trench coats . . . zippered, belted with epaulettes and even polkadotted with matching pants. To really rock the boat . . . nylon multi-colored windbreakers with matching pants . . . and an unwrinkleable French Tergal striped blouson and pant outfit with a snug little lace-up front! Accessories . . . belts, ladies ties, jewellery . . . including Fugas charm pieces in Brazilian wood, ivory teeth! For the au courant man, they've got summer walking suits in Milray knits . . . single breasted, wide lapels and patch pockets. For those intimate dinners on deck . . . a white puckered cotton blazer, no collar, vertical pockets. There's a super selection of ties, belts and body shirts with four darts. For both sexes, they carry pants, coats, shirts, jackets and blousons in the softest and lightest hand-washable antelope suede . . . all in traffic-stopping colors and fits. And don't forget about their great leather baise-en-ville bags for that oo-la-la French weekend. But if you can't make it to Paris this spring, don't despair. Just visit the RIVE GAUCHE, 77 BLOOR ST. W. (at Bay St.) 962-3942 or their other shop in Montreal . . . and you won't feel left behind.

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Looking ahead

Anti-Semitism in New Testament?

By DR. STUART E. ROSENBERG

A recent study by a prominent Protestant scholar, Dr. A. Roy Eckardt, leads to this significant conclusion: "All the learned exegesis in the world cannot negate the truth, that there are elements not only of anti-Judaism but of anti - Semitism in the New Testament. . . . We do not appear to realize - perhaps do not wish to know - that until the Church admits unqualifiedly, and goes out of its way to proclaim to the world the anti-Semitic proclivities within sections of its basic Canon, hostility to the Jew will not be finally rooted out anywhere in Christian teaching."

Indeed, in still another modern scholarly study, **The Destruction of the European Jews** by Raul Hilberg, we discover that many of the decrees which the Nazis promulgated against the Jews in Germany had a long pre-history in Christian Europe. They had antecedents in the first Christian centuries, when similar legislation was written into Canon Law. Hitler's aberrations-whatever other motivations he may have also had-cannot be studied and understood without recognizing that they were the inevitable consequences of earlier Christian teachings regarding Judaism and Jews.

These revelations must surely lead sensitive Christians to an understanding of the historical fact that anti-Semitism and anti-Judaism feed upon each other-that, indeed, they are twins.

Unless the church is capable of regarding the Holocaust as a judgement not only upon the world, but upon a Church which did not sufficiently change or challenge that world, I have grave doubt as to its ability to reach men now, in this age of violence and criminal passion. In like fashion, when it forgets the Holocaust and its supreme meanings, the church often does not see the religious significance of Israel's renewal on its own land as the direct and crucial result of the Holocaust.

The restoration of a representative portion of the people of Israel to the Land of Israel, as a sovereign state recognized by the international community, has raised many theological problems for Christianity. But a Christianity that can only regard the dispersion of the Jews as a merited punishment for their rejection of Christianity cannot really live wholesomely in the 20th century with those who are not Christians. Christians cannot come to the new world, nor accommodate to the secular world of this time and place, unless they can also come to see the Jews as having the same equal rights and sovereign possibilities as they do.

With regard to the problem of Christian teaching and anti-Semitism, significant and creative things have been accomplished. Studies have been undertaken by various Christian denominations to review their textbooks, to make certain that church materials used in school, pulpit, or pew do not cast aspersion upon Jews or Judaism. Catholic and Protestant theologians have published books and essays attempting to expurgate from modern Christian thought the traces of early anti-Semitism which entered Christianity in the first centuries.

The most creative of these efforts have been made in Biblical studies. Christian scholars have been learning to read the Hebrew Bible "as the Bible reads"-and not as they would like to read into it. The scholars have been creatively raising the key questions: "Who am I?" "Who was Jesus?" And slowly answers come: I am the product of Jesus the Jew, Jesus of Palestine. Christians are learning not to overlook the humanity of Jesus as the teacher, the Jewish teacher. They are learning not to leave the Jewish people out of their own story.

AZF chairman resigns, saying federation failed to act as the 'coordinating body' for Zionist organizations

NEW YORK -

Jacques Torczyner, a past president of the Zionist Organization of America and a member of the executive of the World Zionist Organization, has resigned from the national board of the American Zionist Federation.

As chairman of the national board, Torczyner held the highest post with the federation among ZOA officials. His action follows the policy decision reached last month by the ZOA to withdraw as a constituent organization from the federation.

In announcing his resignation, Torczyner said the federation had been founded "with great hopes about its future and its impact on the American Jewish community.

"Unfortunately, these hopes were not realized," he said, "because the federation, by its very nature, was forced to reduce its ideological position to the lowest common denominator. As a result, it has not become a factor in the Jewish community."

Torczyner, who is also co-president of the World Union of General Zionists, acknowledged a need for "an overall coordinating body of American Zionist organizations," but said the federation has fallen far short of fulfilling such a role.

Instead, he said, the federation overstepped its designated function by heedlessly attempting to "take over the specific activities of some of its constituent organizations."

Torczyner said the ZOA's withdrawal from the federation "does not and should not mean that there has to be an internecine fight within the American Zionist movement.

"As is the case in Great Britain," he said, "the federation and the ZOA can co-exist in harmony."

UJA-ISF success on campuses

United Jewish Appeal-Israel Special Fund canvassers report the most successful campaign yet on the two major Toronto campuses, University of Toronto and York.

Students were reached through telethons and by setting up campaign tables in central areas at the universities.

"We are very gratified that our university students are responding so generously," said campaign chairman Phil Granovsky. "This is a clear indication of their concern for their fellow Jews all over the world."

The success of the campus campaign is attributed, in large measure, to a great increase in Jewish student activity.

In 1969, the prevalence of Arab propaganda on the campus gave rise to a Jewish student movement at the U. of T. Until that time the only viable Jewish presence was Hillel which attracted the more orthodox elements to its activities.

In 1970 the plight of Soviet Jewry was the impetus around which concerted activities were focused at York where the action had shifted from the U. of T.

When the Arab threat didn't materialize, interest petered out and Hillel was once again the only official Jewish organization to retain its hold at the U. of T.

Ben Mayer, social worker in charge at Hillel says: "We have 500 registered students and we reach another few hundred through the Jewish Student Council. We offer religious, cultural and social activities to our members, and we are trying to get to the bulk of the Jewish student body who are uncommitted and apathetic."

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8:00 p.m. Solemn Prayer Service for Yom Ha'Atzmaut
8:45 p.m. Proclamation of Yom Ha'Atzmaut 1972 Celebrations, Toronto
9:15 p.m. "Lechayim" - Musical Program, Refreshments (Banquet Hall)

PRESCRIPTIONS
SHOPPERS DRUG MART

JIAS to honor Jack Shindman

By ESTHER MEHR

TORONTO -

Impossible is a word that doesn't exist in the vocabulary of Jack Shindman, who has been assisting immigrants in Toronto for the past 25 years.

The 75 year old Shindman will be honored along with Mrs. Samuel Strauss at a dinner commemorating the 25th anniversary of the first arrivals in Toronto of survivors of the Nazi camps. The dinner, which takes place at Adath Israel Synagogue on April 23, is being given by the Jewish Immigrant Aid Service which receives its funds from United Jewish Appeal campaigns.

In 1947 the executive director of JIAS went to Europe to visit the camps and make arrangements for the emigration of refugees to Canada. Only his assistant, Miss Tobie Taback, was in the Toronto office when the first flow of immigrants began to arrive. Shindman, then a member of the board of JIAS, was asked to help out with emergency housing.

"There was no one else to take over," he said, "so I just did what had to be done."

What had to be done was next to impossible in the Toronto of 1947 when there was a critical housing shortage. Shindman took over the

Jack Shindman

downstairs dining room of the Jewish Old Folks' Home on Cecil St. and set up 40 cots. He also set up temporary shelters in lofts over warehouses in the Spadina area and brought food in from Goldenberg's Restaurant (which used to be next to Shopsy's).

"Looking back, I am amazed at what we managed to accomplish," Shindman recalled. "I went to the Canadian Jewish Congress and asked for a $10,000 loan and with that money made down payments on four houses. A housing committee was formed consisting of myself, Mrs. Samuel Strauss and Rabbi Kelman, who is no longer in Toronto."

From these beginnings, Congress made more money available to the committee and 30 houses were bought in the Spadina-Dundas area. Repairs were made where needed and furniture was either donated or bought from second-hand dealers. Each tenant paid $5 a week and since several couples and families occupied each house, there was no problem with upkeep.

"In two years all 30 houses were sold to the immigrants, and the money was paid back to Congress in full with a $25,000 profit," Shindman proudly declared.

There was always the danger of doing too much for the newcomers. "My motto in dealing with immigrants was 'give him what he needs - not what he wants'. It took strength and discipline to make sure you didn't make them too comfortable. You helped provide the necessities but made certain the incentive to better themselves was not taken away," Shindman added.

Of the thousands of immigrants who received this first helping hand in their newly-adopted land, most became self-supporting in a very short time. Today, many are successful businessmen and leaders in the community. One thing most of them have in common is the reluctance to talk about their beginnings and progress in their 25 years in Canada. They don't want to stir up old memories, but they are grateful to JIAS for giving them that important first push to a new life.

At 75, Jack Shindman is still a vital force in the Jewish community. He goes to business every day and is as much involved in helping others as he always has been.

The honor to be paid to him on April 23 will not be the first for him. He was one of the original recipients of the Ben Sadowski Award for outstanding leadership in community services in 1960.

He still keeps in touch with many of the people he helped over the years. "They remember me," he said, "when it comes to their children's Bar Mitzvahs and weddings. It gives me great pleasure to see how well they have done."

In summing up the past 25 years, he concluded: "I did more for myself than I did for the people I was able to help."

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Rabbi Golubchuk dies

TORONTO -

The recent death of Rev. Nathan Golubchuk recalls his long association with the Jewish communities of Western Canada and his dedicated work in numerous capacities.

He was born in Velednik,

Rev. Nathan Golubchuk

Volin, Russia, and came to Toronto 60 years ago. Here he acquired the qualifications of a shoichet and a mohel. Western Canada and the opportunity for service there, attracted him and he became the spiritual leader of many Jewish communities, including those in Portage la Prairie, Regina and Estevan and also at Baron Hirsch Jewish farming communities.

Rev. Golubchuk performed all the functions of a Jewish clergyman, including solemnizing marriages, circumcision, preparing boys for bar mitzvah, ritual slaughtering of cattle and poultry, reading the Torah and leading synagogue services. Because of his cantorial qualifications, he was called upon to lead the high holy day services in a number of Winnipeg's synagogues.

He leaves his children, Jack, Vancouver; Mrs. Esther Guertzenstein, Brazil; Mrs. Bertha Swartz, Vancouver; Sam, Winnipeg; Zelik and Dr. Moishe Golubchuk, Willowdale.

Interment was in the family plot at the Shaarey Zedek Cemetery, Winnipeg.

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Visits Cuban Jews

TORONTO -

Today, almost 13 years after the Cuban revolution, only four per cent of the original Jewish population remains in the nation ruled by Castro.

Leon Katz, a professional engineer, was one of several Jews who joined the inaugural 44 - man week long charter flight to Cuba. His report described a Jewish community which, although apprehensive about open discussion, spoke of little anti-Semitism or cultural repression.

"The half a dozen or more Jews that I spent some time with", said Katz, "seem basically satisfied, although they lack material things, like everyone else in Cuba. At first, all they said was 'we don't mix into politics', or 'we manage', but they said they are able to practise Judaism without interference."

Katz said there are five synagogues - Reform, Conservative, and Orthodox - without, however, any rabbi to lead the community.

"The one business that isn't nationalized, which was very surprising, is the Kosher meat market," Katz remarked. "Also, Jews have their own burial grounds."

According to Katz, the Cuban government encourages Hebrew instruction by paying teachers' salaries.

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TORONTO UJA-ISF CAMPAIGN

The 1972 UJA—ISF campaign is nearing the $4,000,000 mark. This photo story tells of the progress of the campaign in the various divisions.

Contributions from the O'Keefe Foundation and from Carling Breweries have boosted the 1972 United Jewish Appeal—Israel Special Fund campaign total. Presenting the checks are Douglas H. Lloyd (left), Ontario sales manager of O'Keefe Brewery, to Hank Rosen, and Dave H. Groombridge (right), central regional manager of Carling Breweries to Herb Greenbaum. Mr. Greenbaum and Mr. Rosen are co-chairmen of the campaign Hotel group.

Albert Gallander, left, is honored by co-chairman Fred Eisen for being top canvasser, as of March 15, in Construction division. Mr. Gallander was ahead in cards covered and in percentage increases.

Dr. Gerald Halbert (left), vice-chairman of UJA—ISF planning committee, has organized a task force of 40 "vigorous young men" to conduct Operation Upgrade. The aim is to review past contributions which are not considered adequate and to obtain substantial increases for 1972. Other task force members in the picture are Allan Offman, Ben Kirshenbaum and Irving Matlow.

Izy Stern (right), chairman of Synagogues division, gives canvassing pointers to members of Beth Tikvah Synagogue: Eric Bowman, Norman Stern (Beth Tikvah's president and UJA chairman), and Norman Levine, co-chairman.

Classified Ads

Chief Rabbinate elections in June

JERUSALEM (JCNS) -

Regulations fixing the Israeli Chief Rabbinate elections before June, 1972 were approved by the Cabinet. It appears that Yaacov Shapiro, the Minister of Justice, could not find a formula which would exclude Rabbi I.J. Unterman, the 85 year old Ashkenazi Chief Rabbi, from standing for re-election while allowing Rabbi Itzhak Nissim, the 75 year old Sephardi Chief Rabbi to do so.

Ministers wanted to satisfy themselves about the undertaking by Dr. Zerah Warhaftig, the Minister of Religious Affairs, that Rabbi Unterman would not seek re-election in the absence of any public pledge on this point by the Ashkenazi Chief Rabbi.

Earlier because of Cabinet disagreement, including the question of an age limit, there were no Chief Rabbinate elections before Jan. 31 when the statutory terms of office of the two Israeli Chief Rabbis ended.

As a result Israel is also still officially without a Chief Rabbinical Council and Rabbinical High Court.

As a sop to Rabbi Unterman, a Chief Rabbi who does not seek re-election would assume the title of honorary president of the Chief Rabbinate Council and would be available for consultation by the two Chief Rabbis.

One of Rabbi Unterman's terms for acceptance with the honorary presidency was that it would be an office "with teeth". But under the new formula, the powers of the new post are left to the Chief Rabbis and it is not clear whether Rabbi Unterman will decide to accept or fight this.

Canada aids Israel in transportation

Shimon Peres, Israeli transport minister was honored at a recent luncheon hosted by John White, Ontario minister of trade and development. Shown above (left to right) are Shimon Peres, Donald Jamieson, federal minister of transport and Theodor Meron, Israeli ambassador to Canada. Jamieson stated that as a result of the week in Israel, he had become "an unashamed advocate of that country." Peres said Israel and Canada shared common problems as emerging nations. He reported that Canada had recently arranged a $100 million loan for Israel, $20 million of which would be spent in the field of transportation. Israeli priorities include expansion of public transport, primarily railways, enlargement of existing air transport facilities, the purchase of electronic airport equipment from Canada and extension of landing rights.

Biblical text is set to music

By SHELDON F. MEREL

Practically the entire Biblical text has been set to music by an amazingly prolific composer who now resides in Toronto. He has set the Book of Psalms to music with at least two different versions. His oratorio, "Solomon" is a tetrology that would take four full evenings to perform. He has composed music for the Five Books of Moses, most of the Prophetic Books and the Five Megillot. In addition to his Biblical compositions, there are five symphonies to his credit and two String Quartet Cycles; each taking an evening to perform.

Dr. Mordecai Sandberg has interpreted the bible, which he considers a universal text, into the universal language of music. By linking oriental music with that of the western world, he created his own tonal system of quarter tones and even smaller intervals. These microtones require performers to re-tune their instruments one eighth of a tone sharp or flat and consequently creates a sound much different than we of our western culture are accustomed to hearing. Dr. Sandberg is a musical pioneer who has tried to recapture the music of the ancient Israelites as he imagines it to have been. Several of his works have had large scale performances; such as his, **Jerusalem**, and **Ruth** done in New York's Town Hall in 1943 and 1949. **Ezekerah**, an Oratorio with text from Isaiah, is a memorial to the six million victims of the Nazis and was performed in 1952.

Dr. Mordecai Sandberg

I first heard one of Dr. Sandberg's songs at a concert in Temple Sinai a few months ago. The melody was charming and blended well with an intricate piano accompaniment. I decided then to meet the composer personally and find out what else he had written. I phoned for an appointment and was warmly invited to visit. Entering the small apartment reminded me of a museum archive with piles of books, loaded files and canvases of various sizes leaning against the walls. Gradually this maze of material seemed less imposing as the warmth and charm of my hosts encircled me. With growing amazement, I discovered that both Dr. and Mrs. Sandberg have been devoting their lives to interpreting the bible; Dr. Sandberg with music and his wife, Hannah with her painting.

Dr. and Mrs. Mordecai Sandberg are presently on the faculty of York University.

A special concert of Dr. Sandberg's music is being planned for April 9 at York University. Even to capture a glimpse of this man's lifetime musical creativity should be an exciting experience.

Sheldon F. Merel is cantor of Holy Blossom Temple.

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MALKIN, LARRY - On March 22, late of 36 Letchworth Crescent.
NEWMAN, PEARL - On March 24, late of 5935 Bathurst St.
PAPOFF, NATHAN - On March 19, late of 14 Rostrevor Road.
ROZARS, SYLVIA - On March 23, late of 130 Old Forest Hill Road.
SALSBERG, IRVING - On March 21, late of 4222 Bathurst Street.
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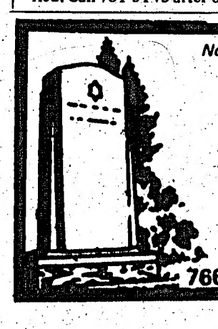

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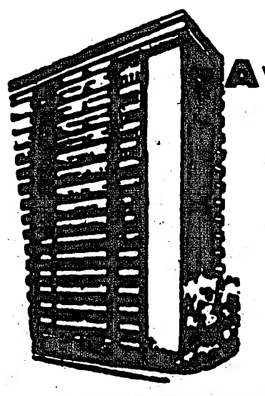

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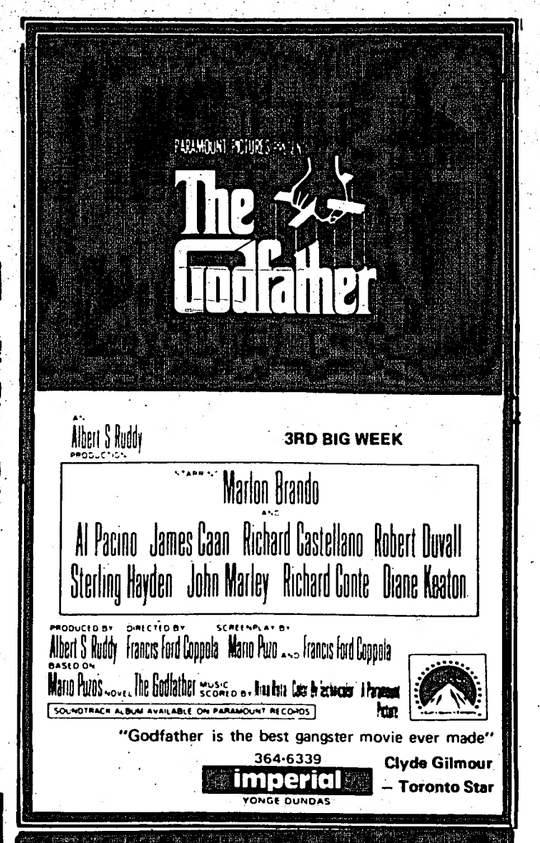

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Russian immigrant influx multiplies difficulties

By W. GUNTHER PLAUT

TORONTO -

On my return from Israel last week I saw the three part series on Russian immigration to Israel, written by David Levy in **The Montreal Star.** He is a highly respected and knowledgeable reporter, but the selection of his material and the particular slant given to it have done the public a distinct disservice.

The headlines read: "Exodus into a Tarnished Dream, the Plight for Many Soviet Jews"; "Milk and Honey Gone Sour"; "Cold Shoulder Treatment Baffles Soviet Immigrants." These headlines stress only selected aspects from Mr. Levy's reportage. I find further the caption line under one of the pictures downright misleading. There it is stated that two former inmates of Russian prisons, Ruth Alexandrovich and Yeshayahu Averbuc, are "presumably" happier in Israel "than some of those mentioned in the article below." The implication is: in order to be a happy immigrant in Israel one would have to have been in a Soviet prison and even then one's improvement is only presumable.

Mr. Levy does what the Israeli press and public have been doing for some time, namely, discuss what that beleaguered country is experiencing while facing a sudden influx of immigrants with totally new problems. Even so, Mr. Levy might have given his readers a broader picture of the situation, for the Canadian public is not as familiar with the many complex problems which are posed by the sudden immigration wave.

Russian emigrants arriving at Lod Airport, eager to set foot on Israel's soil. Rabbi Plaut tells of the problems facing the Israeli Government in absorbing the newcomers.

Israel is a land in which persons with a background of the most ancient traditions and practices rub shoulders with young men and women who are ready to anticipate the 21st century. It is a "normal country", that is to say, it has its share also of the sleazy, its human negligence, its crudities and its proportion of people who cannot make the grade. But it is also a country which refuses to choose the easy path of closing its borders and continues to accept everyone that comes, including the disadvantaged as well as the aged who cannot possibly be expected to contribute to the land, except to increase its welfare rolls. It amalgamates people of the most variegated cultures and does so at the expense of those who already live there -resulting in the highest tax rate of any land in the world. It is despite everything a land of continuing idealism, enormous drive and vigor, and given the opportunities of peace it may yet become a model for spiritual, intellectual and social living.

Meanwhile any attempt to become integrated into this kind of a society is not easy-neither for the immigrant from Canada nor for the new arrival from Russia. But while altogether some 10% of recent immigrants go back again to the land of their origin within the first three years (the majority of these are from North America), only 2% come from the Soviet Union. Two out of a hundred leave (and it is possible that at least one of these may be an agent of the Soviet government sent to Israel in order to leave again demonstratively), but 98 stay. No one in Israel is unaware that adjustment for these 98 is hard and will take some time.

Mr. Levy hints properly that one of the causes of the problem is the immigrant's lack of experience with the capitalist principles of free enterprise, free choice of studies, jobs and the like. Add to this the lack of experience in expressing oneself freely in his attitude toward government and its bureaucratic machine, his inbred hesitation with regard to all channels of authority as well as publicity-and you have a built-in psychological mechanism which it will take some time to rearrange in accordance with Israeli reality.

It is fair to say that not jobs are a major problem (there being no unemployment in Israel), but housing. In a country that has more than quadrupled its population since its creation 24 years ago, a lack of adequate living space should not come as a surprise. This remains the peskiest of all social questions in Israel. Immigrants are always supplied but not the young Israelis who want to get married or strike out on their own. Housing must be purchased in condominiums, it cannot be rented. Mortgage rates are sky high, and the restricted market exacts exorbitant prices. Here is the root of much Sabra (native) dissatisfaction, a feeling that matters are aggravated because of the latest immigration. But whenever I asked any native youth whether they would favour a stoppage of immigration, they would throw up their hands in horror and decry such a proposal as offensive to the national ethos.

This article takes the place of Rabbi Plaut's weekly column.

ZOA withdraws from Zionist Federation

NEW YORK -

The Zionist Organization of America has withdrawn as a constituent member of the American Zionist Federation, Herman L. Weisman, president of the ZOA, announced recently.

The decision to terminate the ZOA's association with the federation and its involvement in federation activities and affairs was formally adopted in a resolution passed Feb. 20 by the National Executive Committee, the ZOA's highest governing body, at an all-day meeting at the New York Hilton, Weisman said.

It was the "overwhelming consensus" of ZOA leadership from around the country that "the conglomerate approach of the federation dilutes the idealistic and practical role of Zionism and weakens its force and character on the American scene," Weisman said.

The federation was formed in May 1970 as a territorial federation of American Zionist organizations. The ZOA had been a member since the federation's inception.

The resolution states that the ZOA decided to withdraw after determining that the federation is "committed" to conducting "a wide spectrum of Zionist activities" which "compete with, disrupt and supplant" important ongoing Zionist programs traditionally conducted by the ZOA. Among such programs, the ZOA cites public affairs, aliya and community relations.

"The future of Zionism in America, and the best interests of Israel as expressed through the Israel-oriented actions of American Jewry," require the preservation of the various Zionist organizations' "independence and individuality," the resolution says. These organizations "contribute vigor and credibility to the Zionist cause through the free interplay of their respective ideologies concerning Israel, the Diaspora and the relationships of one to the other."

The policies pursued by the federation, the resolution declares, "are undermining and, in time, will completely eliminate this desirable independence and individuality of existing Zionist organizations, causing irreparable damage to the Zionist movement in America."

Rabbi Israel Miller, AZF president, said the withdrawal of the ZOA was in violation of a unanimous resolution adopted by the 28th World Zionist Congress. In a statement to the Jewish Telegraphic Agency, Rabbi Miller said the Congress, which met in Jerusalem last month, made it absolutely clear that the Zionist Federation in each country "is the unified and comprehensive framework within which all organizations and institutions co-operate in order to plan and carry out their Zionist functions which are held in common by all of them."

Rabbi Miller noted that the resolution was adopted unanimously by the Congress, without opposition by any of the delegates, including those who represented the ZOA. "We trust, therefore, that the ZOA will reconsider its regrettable resolution to withdraw from the AZF and will recognize the need for Zionist unity and discipline," he said.

Violence in air

Nader warns public on pollution

MONTREAL -

People today must learn to protect themselves against the "new forms of violence" - defective products and pollution, says consumer champion Ralph Nader.

"There are new forms of violence from pollution and defective products that we must psychologically condition ourselves against just as strongly as we are conditioned against street crime. Nine times more Americans die on the highway due to unsafe vehicles than as the victims of street crime," said Nader.

Speaking to an audience of more than 500 persons at Temple Emanu-el last week, he said there is no great public outcry against pollution because its effects cause no immediate shock or pain.

Nader told the audience that large corporations are responsible for both defective products and pollution, but said their officers are difficult to locate and even more difficult to prosecute.

"Everyone knows the names of congressmen or members of parliament, and these people can be held accountable for their actions by the public, but who knows the name of the chairman of the board of General Motors, or Dow Chemical, or ITT?

These people are hiding in corporate anonymity and, if they are approached, it is very difficult to enforce controls-even existing controls-upon them," he said.

Ralph Nader

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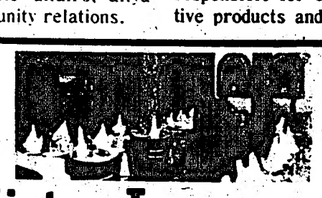
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Wiesel's latest work

Chasidic response to despair

Souls on Fire: Portraits and Legends of Hasidic Masters
Random House 268 pgs.
By Elie Wiesel
Translated by Marion Wiesel
By MICHAEL R. MARRUS

Elie Wiesel

In the face of almost limitless suffering, why should man not despair? It is the paradox of our own age that this question has perhaps never been uttered by so many people, while at the same time there has never before been so much hope for alleviating the ills of mankind. The theme of despair continues to haunt modern literature despite a record of material progress which would stagger the imaginations of the men of the past.

Few popular movements in the history of the last few hundred years contended more effectively with the problem of despair than the Hassidic experience of the 18th and early 19th centuries. For the Hassidim were able to escape the sentence of defeat which a cruel world imposed upon them by the sheer force of their own desire; theirs was an incredible affirmation of life which drew not upon reason, which certainly told heavily against them, but upon a virtually indestructable faith and an even more powerful sense of humanity. In the depths of a world which it seemed sometimes had gone mad, the Hassidim danced, sang, prayed, told stories, and told stories, and treated each other like human beings who were deserving of respect. Theirs was no mean accomplishment, for any age.

Wiesel's new book on Hassidism is a masterpiece of storytelling, an art which the Hassidim did best of all. But the stories, as is the case in Hassidic tradition, are inseparable from the men who told them, and it is their character and their example which lie at the heart of what we read. Each of these men is different, and each was able to make his own special contribution to the life of the movement. There is the Baal Shem Tov, whose personal life is surrounded in mystery, but whose influence, in founding the movement, was clear and unquestioned. There is the Maggid of Mezeritch, who provided an organizational framework, Levi-Yitzhak of Berditchev, the fighter, protector of the unjustly persecuted, Elimelekh of Lizensk, who throughout his whole life aspired unsuccessfully to fulfill himself through suffering, and Nahman of Bratzlav, perhaps the most spellbinding storyteller of all.

These men, and many others, richly and lovingly portrayed in all their strengths and their weaknesses, are seen as if through the eyes of the Hassidism themselves. The narrator's vantage point, while clearly in the present, is at the same time that of the author's past, at a time when these stories came from his own grandfather, a fervent Hassid himself. In reading Wiesel we are asked to participate in a chain of storytelling which is supposed to run through ourselves and beyond. "Are we worthy of these tales and legends?" Wiesel asks at one point. "It all depends. Are we still able to respect them without impairing their innocence? It all depends."

What gave strength to the Hassidic affirmation was their determination to revolt against fate, and to draw not upon the resources of the world but upon their own energy and their own will.

"There is no alternative," writes Wiesel as his and the Hassidic answer to the profound existential question, "one must impose a meaning on what perhaps has none and draw ecstasy from a nameless, faceless pain." Quite simply, man owes it to himself to reject despair. Occasionally in the lives of the Hassidic masters, this affirmative position led even to a revolt against God himself:

"From the moment You concluded a covenant with Your people," declared Levi-Yitzhak of Berditchev, "you have consistently tried to break it by testing it: why? Remember: at Sinai You walked back and forth with Your Torah like a peddler unable to dispose of his rotten apples. Your Law, You offered it to every nation and each turned away contemptuously. Israel alone declared itself ready to accept it, to accept You. Where is its reward?"

Filled with these sense of injustice, Levi-Yitzhak cried out on Yom Kippur: "Today is Judgment Day. David proclaims it in his Psalms. Today all Your creatures stand before You so that You may pass sentence. But I, Levi-Yitzhak, son of Sarah of Berditchev, I say and I proclaim that it is You who shall be judged today! By Your children who suffer for You, who die for You and the sanctification of Your name and Your law and Your promise."

Hassidism, Wiesel feels, has a great deal to offer our own troubled and disillusioned world. In many ways the climate of gloom which gave birth to Hassidism in Eastern Europe during the 18th century is similar to that which prevails in the middle of the 20th. And if these Jews were able to dispell ugliness and inhumanity with their indomitable spirit, then perhaps we will be able to do the same. In the conquest of his own despair, and in his magnificent recreation of the Hassidic example, Wiesel helps to strike some sparks. Will there, some day, be a flame? "It all depends."

Timmas' watercolors showing at Merton Gallery until April 8, in 14th one man show, feature geological images based on early impressions of rock quarries.

Bethune becoming hero in land without heroes

The Scalpel and the Sword
The Story of
Doctor Norman Bethune
By Ted Allan and
Sydney Gordon
McClelland & Stewart
319 pgs.

Reviewed by
ARNOLD AGES

Canada is virtually a country without heroes. Our children and young adults tend to relate better to American folk heroes than to our own. This has been due, in part, to the pervasive influence of the American news media in our lives.

Yet in the person of Dr. Norman Bethune, Canada does have a genuine spiritual giant in the tradition of Albert Schweitzer. It is to the credit of McClelland & Stewart moreover, that the Canadian public is being reminded of the singular achievements of this noted Canadian.

The reason for Bethune's relatively small reputation stems from the fact that his major contributions to humanity were accomplished not in Canada but in China. There Bethune is considered a patron saint, a symbol to the young generations of Chinese.

Bethune's odyssey from a Montreal hospital to a mobile operating unit in China is a bizarre one. It includes a slum practice in Detroit, a sojourn at a tuberculosis sanitorium in Ontario and a stint with the republican forces in the Spanish civil war.

An innovator of his discipline, Bethune displayed his creativity in inventing various surgical tools. At one time he was even under contract to a manufacturer of such instruments.

During a trip to Russia, Bethune became so enamoured with what he saw, that Marxism became a tenet in his political philosophy. He subsequently became a member of the party in Canada but his membership was not revealed to the public in order to avoid any embarrassment to him. Later, however, he proclaimed his allegiance to the ideals of communism in public lectures and clung tenaciously to his beliefs in the face of constant criticism.

In Spain during the Civil War, Dr. Bethune found an opportunity to put his Communist beliefs into practice and was responsible for streamlining many of the medical services on the republican side. His organization of a special transfusion unit that accelerated the treatment of wounded soldiers endeared him to the republican forces.

Idealism co-mingled with wanderlust next brought him to China, a country which had been caught in political turmoil since the beginning of the 20th century. When Bethune arrived, the Communists and Kuo Min Tang had just reached an accord in the face of the brazen Japanese attack through Manchuria.

A superb organizer and administrator, and a brilliant surgeon, Bethune soon won the plaudits of Mao Tse Tung's forces in Yenan. His innovative techniques in caring for the sick and his kindness and concern for the wounded were deeply appreciated by an army that suffered seriously from a lack of trained medical personnel.

Bethune was indefatigable in his labors to cure the sick and heal the wounded. He operated frequently with the most primitive instruments and under incredible conditions of warfare. On occasion his operating theatre was the target of Japanese bombardments.

In 1939 Bethune was laid low by an infection that required intense care. Oblivious to his own needs he continued to minister to the helpless victims of the brutal Japanese onslaught, carrying out operations and treating the wounded. His death was mourned by all who knew him.

Hotels in dispute

JERUSALEM –

Many of Jerusalem's leading hotels have been excluded from a kashrut guide published by the chief rabbinate's kashrut division, not because the food they supply is not kosher, but because they provide elevators, telephone and other services on Shabbat.

They include the King David, the Jerusalem Tower, the Eden and the Kings. The ministry of tourism is pressing for the guide to be withdrawn on the grounds that it is damaging to tourism and also introduces for Jerusalem the idea of rabbinical approval, which does not apply anywhere else in Israel.

De Antonio's white comedy on Nixon succeeds

By TOVA GREENBERG

In the movie **Millhouse**, now playing at the New Yorker theatre, director Emile de Antonio, has created a situation comedy of sorts. The situation lies in the rise to the presidency of Richard Milhous Nixon. The wonder is that he could have convinced the American voting public he wasn't kidding at the time he gave his speeches.

"Nixon lent himself very well to the treatment I gave him," says de Antonio, "because he personifies the uptight WASP of American mediocrity."

The black and white film is a 2 hr. 10 min. documentary using press speeches and other clippings detailing Nixon's political career until his election as president in 1968. De Antonio added no extra explanatory remarks to the film, just edited his material. He was confident that Nixon needed no other assistance in making a fool out of himself.

Nixon lived up to de Antonio's expectations and that is why the white comedy succeeds and why Nixon has made no comment about the film. The man who is known for jumping to his own defense is keeping quiet along with his silent majority - who by the way are turning out in record numbers to see this film (according to **The New York Times**).

Director Emile de Antonio

In a press conference at the Park Plaza Hotel to promote his film de Antonio now a well rounded man of 51, told how he started his film career in 1959 after seeing a film called **Pull My Daisy** made by Alfred Leslie. He says that this was the very first time that he had seen a non-Hollywood American film. A little while after he met Daniel Talbot, with whom he was later to make his first movie, **Point of Order**. Talbot owned a small independent movie theatre and was having trouble booking films so he wondered if he could show television footage. He was the one who thought of using the kinescopes of the Army-McCarthy hearing but it was de Antonio who had the idea of making a documentary with them.

"Suddenly," said de Antonio, "I had a very clear conception of what the film should be - a documentary without narration that would somehow make sense of a chaotic, complex historical event without removing its chaos - and without digressing from the event."

De Antonio applied the same theory when making **Millhouse**. The film is an attempt at exposing a politician, de Antonio says, "to reveal the terrible comic theatre that is American politics." As one critic put it, "**Millhouse** attacks the rhetoric that disguises the institutional failure of the American electoral system to offer people meaningful political choices, or even information."

"The films I make aren't to make money," stressed de Antonio. "As a matter of fact Millhouse is the first one that is turning out to be a financial success in any sense at all. But a lot of this money will be made outside the United States in countries like Canada, England and Switzerland.

"Before I started making the movie," de Antonio remarked, "I invited Nixon to participate in it. I offered him the opportunity to tell his side of it (again). I didn't receive an answer from him. Needless to say (probably because I might have used that too)."

The one thing that might disturb many people about the film is it's lack of respect for what the Americans deem the highest and most sacred office in their country. Why they might ask did de Antonio not pick on someone like John Kennedy or Lyndon Johnson, who no longer hold that position?

"Because," says de Antonio, "Nixon is the president, and because he seems somehow the best example of the purely opportunistic politician. Although it was my anger at Nixon's I will not be affected by it Moratorium Day speech that provided the initial impetus for this film, I'd been doing a slow burn about his hypocrisy for a long time."

One of America's virtues, and de Antonio is the first one to admit it and be grateful for it, is the fact that this kind of a movie can be shown in the United States freely and without censorship.

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Passover cantata inspirational

By TOVA GREENBERG

TORONTO -

Holy Blossom Temple ushered in Passover in a melodically beautiful way by presenting the Canadian premiere of the dramatic cantata Joseph and his Brothers.

The Cantata, written by Robert Starer and sung by a 16-voice professional choir, tells the Biblical story of Joseph's reunion with his brothers in Egypt, how he tests them and finally reveals his identity. The Cantata opens and ends with the verse that starts "Joseph, there is none so discreet and wise as thou".

It moves to Joseph singing "I know them but they know me not," sung by baritone John Hammond, who gives a sensitive interpretation to this very moving song. His powerful voice is sometimes subdued and sometimes loudly pouring forth with vigor and a sense of solemnity that well defines the two separate feelings and yet blends them together in one personality.

Connie Frances, the soprano soloist cast as Jacob, performed one of the more beautiful combination numbers between solo and chorus beginning with the verse "And Joseph lifted up his eyes and saw Benjamin."

Cantor Sheldon Merel participated as Judah singing the tenor part. The cantor gave the song a depth and humanity hard to achieve when staging drama without costume and on an empty stage.

The whole chorus, under the leadership of Douglas Bodle, have a delightful sound. They have perfected a unity of sound and rhythm difficult to master.

The music and adapted biblical text brought new life to a very ancient tale and in today's alienated society it is a pleasant and effective way of relating to the young and stirring the hearts of the old.

Rabbi W. Gunther Plaut who narrated the musical portions, which were played on the piano by Dr. George Brough, added that extra touch to the production, not so much because of the way he read them but because he allowed this kind of performance on the Eve of the Sabbath, and reinforced it by his participation. To realize the beauty of good music and how its splendor can also be an inspiration to worship is indeed to see things in their proper perspective.

Rabbi Plaut and Cantor Merel can achieve a link with today's youth through these kind of programs and as a young person I find it a refreshing and enjoyable experience.

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HAMILTON CAMPAIGN NEWS

Campaign co-chairman Paul Hanover makes appeal to young executives. Listening are Herb Schuck, Dr. Michael Sherman (co-chairman of the medical group) and Dr. Julia Libman, the night's special speaker.

Women's luncheon meeting all smiles when a 46% increase was announced. Mrs. Shelly Kumer, Mrs. Morris Waxman, co-chairman Rookie Goldstein, Mrs. Jack Shekter, co-chairman Bailey Waxman, Mrs. Chuck Matchen, Mrs. Sol Jacobs.

Dr. Nathan B. Epstein, co-chairman medical professions welcomes a new doctor, Michael Pascoe, as executive director of Hamilton Jewish Federation checks pledges. Guest speaker was Alex Serota.

Dr. Irwin Fuss, co-chairman of medical group, representing dentists, Sam Quitt, pharmacist, and co-chairman Dr. Jim Morris celebrate the news that Hamilton's campaign nears $200,000 mark with their pledges.

Syd Cohen and Allan Gould awaiting card distribution as co-chairmen of the businessmen's group.

Jim McLean flanks young executive co-chairmen Howard Katz and Stan Paikin, as Dr. Michael Sherman asks a question. Meeting held at the home of Howard Katz. Stan and Howard have built this group to one of the campaign's most promising.

(Cont'd from page 1)

The dispute between Rabbi Stuart Rosenberg, senior rabbi at the synagogue, and Rabbi Hollander has been brewing for many months. It centred on educational methods, although many other factors such as budget, lines of authority and personality were involved.

Cooper said he was "greatly disappointed because there are many reasons why the contract should have been renewed if the interests of the younger congregants and their children are taken to heart.

"Many senior members of the board were more concerned with the image of the congregation. They wanted to sweep the issue under the rug . . . what makes a synagogue strong is open discussion," Cooper concluded.

Before the board meeting, about 125 persons marched past the board room to show "their deep concern regarding the upcoming decision," said Al Gellman, president of the parents' group. The board room remained locked throughout the meeting.

(Cont'd from page 1)

Sensation

film version of **I am a sensation** which will be shown on CBC's **Video One**. But there's something quite essentially Jewish about a teacher being a culture hero. And though he doesn't mind publicity, that's the way Gerry wants to keep it: he's simply a teacher, a Jewish teacher, who cares about kids.

No, there's no second volume in the works. Gerry feels "the moment it's planned it destroys the organic creative happening." But with Gerry only 28 - and organically creative - you might say there's a good chance of something happening.

Builders of gas chambers freed

VIENNA (JCNS) -

Two Austrian architects who admitted designing and building four gas chambers and the crematorium at Auschwitz concentration camp walked out of court here as free men.

Walter Dejaco, 63, had been accused of murder and complicity in murder at the camp, where more than a million Jews were killed during the Second World War. His co-defendant, Fritz Ertl, 71, had been accused of complicity in murder.

The trial began in January and both men pleaded not guilty. Dejaco was the building superintendent of the planning board at Auschwitz. He was also deputy chief of the Waffen SS and police central building organization at the concentration camp.

Dejaco repeatedly stated: "I only carried out orders." He denied knowing the purpose for which the buildings were to be used. Only in 1943, because of the smell of burning human bodies, did he realize what the buildings were for, he claimed.

Ertl said he had been the smallest of cogs in a "monster machine". During the Second World War he, like Dejaco, had been a deputy chief of the Waffen SS and police central building organization at the camp as well as being in charge of surface workings there.

The Vienna jury of six men and two women unanimously found the two men not guilty of complicity in mass murder.

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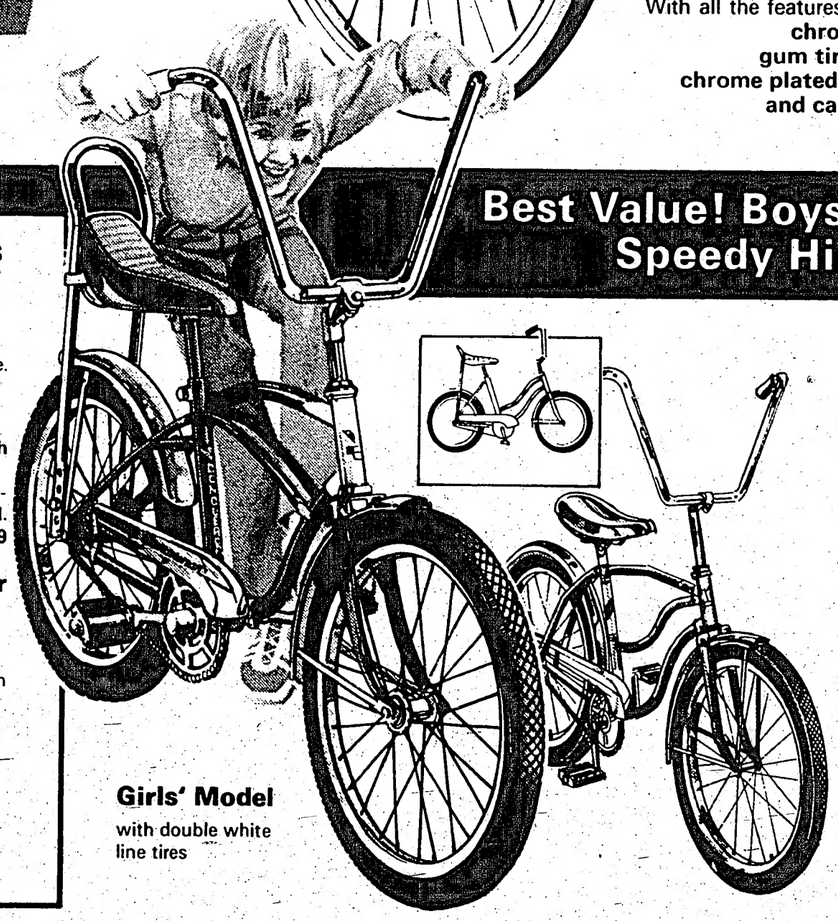

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26" x 1½"	1.69 ea.
28" x 1½"	1.69 ea.
20" x 2" x 1¾" standard	2.99 ea.
20" x 2.125" stud	2.99 ea.
27" x 1¼" gum, ten speed	2.99 ea.

Top Quality Inner Tubes

.99 each

A complete line of standard size tubes available.
27" x 1¼" 1.19 ea.

All prices in effect until closing time this Saturday. We reserve the right to limit quantities.

open every night until 10

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LAYAWAY

towers

TOWERS

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High Park 2290 Dundas St. W. Toronto
Shaw & Dupont 840 Dupont St. Toronto
Jane & Finch Jane & Finch Mall Downsview
Dixie Dixie Rd. & Hwy. 5 Cooksville
Brampton 400 Queen St. W. Brampton
Oakville Trafalgar Rd. & Leighland Ave., Oakville